

The McGill Daily

Volume 80, Number 1

Wednesday, May 9, 1990

SUMMER 1990

Holy neutromatter!

If I don't find that copy of the McGill Daily from the summer of 1990, we'll never know about the Children's Movement, the case of Presley Leslie (pg. 5), the empowerment of the poor (pg. 7), comment le monde s'est réchauffé (p. 8), about the evils of technology that emperilled the sleepy residents of Silicon Valley (pg. 11), or the villianous James Bay II incident (pg. 16). Damn, if only I were alive back then...



Notice to advertisers, students, and just about anyone else: the *Daily* will be publishing a special 'Alternative Handbook' this fall to help disorient new McGill students. Ads are badly needed, as are writers, artists and layout artistes to put together a bold new package of info and opinion on McGill, Montréal, local dissident history, recreational pharmacies... call 398-6784 or drop by the Daily office, Union B-03 with ideas and action. Call 398-6790 to ad-vertize. Merci b'coup.

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Students form housing co-op

by J.D. McCullough

A coalition of Montréal student groups are working together to help answer the City's call to develop 10 000 low-cost housing units in downtown Montréal over the next ten years.

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the project in order to have a final proposal for the City ready for mid-August.

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"It shows a lot of initiative on the part of McGill (Students' Society). But its going to take a lot of lobbying to set up the co-op. If the project is to succeed, it will need the support of municipal, provincial and federal politicians."

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themselves in the red tape necessary to get the project off the ground. They are currently discussing the legal aspects and analyzing the demand by students for the project.

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At press time, the group was presenting their preliminary report to the Comité-Conseil de l'Arrondissement Centre de Montréal at City hall.

McGill gets new food service

McGill students should expect finger-lickin' good food and expanded services at campus cafeterias and restaurants starting in June, according to Students' Society.

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A CVC employee who asked not to be named said Scott's has guaranteed the workers' jobs and has issued application forms. According to the employee, most workers have accepted the offer.

CVC workers belong to la Fédération des Travailleurs du Québec. Since Scott's has no union, the company could offer all CVC employees their jobs.

CVC employees had accepted in April a 12-month wage freeze, followed by a two per cent wage cut the next year and to forfeit sick pay for the next three years in order to make CVC's contract bid more attractive. But contract negotiations with Scott's, which was given first shot at negotiating by Students' Society's Food and Beverage Committee, were completed before CVC could negotiate.

While the loss of McGill — CVC's largest Québec contract — is a blow, Tazim Mohamed of CVC management said CVC won't go under. The company has contracts with other educational institutions in the province.

"When you're in a contractual situation it's competitive and the spoils go to the winner," Mohamed

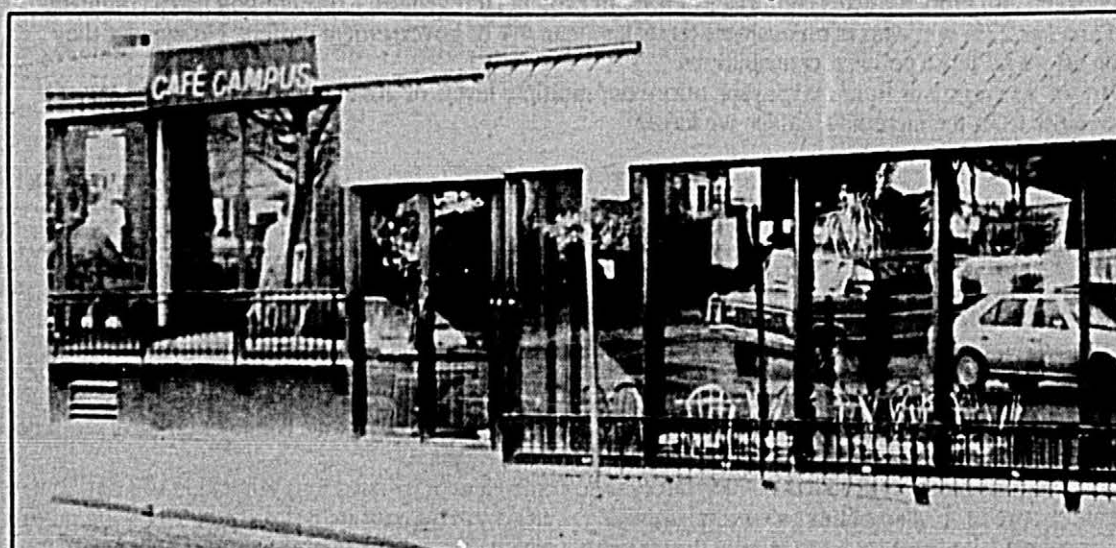
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In addition, Scott's will offer \$50 000 endowment for a scholarship fund. The company will ask its suppliers to contribute to the fund.

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Residents have taken the café to court to shut it down. Some residents blame break-ins on Café's clientele.

The management of the Café, a co-op of 50, admits patrons make noise after leaving, but says it's no reason to shut the place down.

"We were ready to seriously discuss the matter with the residents and have suggested alternatives like regulating the parking lot reserved for the Café and having some form of a foot patrol at night to ensure nothing objectionable happens," said Alain Gervais, one of the managers. "But they wanted none of that. They wanted to go to court," he added.

The Régie des Permis will announce a verdict next week. On Monday, Café Campus will present its witnesses.

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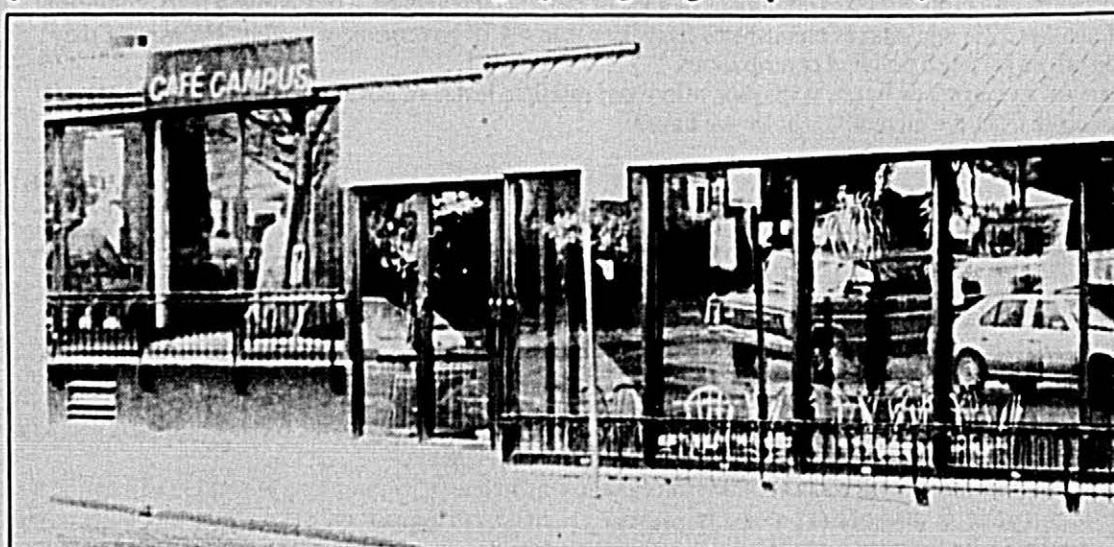
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comment

Look what we're paying for

As governments continue their assault on those that fight poverty (welfare, education, unemployment and health insurance, etc.), they increase their donations to the wealthy. These contributions are usually ignored or worse, glorified by the mainstream media. For example:

- When the federal government announced its cuts to VIA rail last year because they were paying an average subsidy of \$100 dollars per passenger, no one mentioned the average subsidy of \$150 per passenger for air travel, a privilege most of us cannot afford.

- Hydro Québec, controlled by the Québec government, forces its "subscribers" to pay for a minimum of 30 Kw/day, most of which is never used, while it sells electricity to the United States and other provinces at bargain rates. Rates will also be rising by 33.63 per cent over the next two years. This includes federal and provincial sales tax increases. Hydro Québec users will pay for Phase I of the James Bay hydro-electric project for an estimated 300 years. Now they want to build another one!

- The Québec government plans to increase student "rights" for university education by approximately 150% over the next two years. This increase will force students, (5% of post-secondary students by education minister Claude Ryan's modest estimates) to abandon all their plans for an education. It will also increase student debt, without even covering the current operational deficit at most Québec universities. All this money will go to one destination: banks.

- The Québec government announced additional tax credits for "training" to businesses totaling \$104 million this fiscal year. They, however, passed on \$320 million for the financing of public school to municipal boards, who have been graciously allowed to increase property taxes. Yet, the Saint Henri of Québec won't raise as much money as the Westmounts. I guess some people are just more equal than others.

- Personal and property taxes comprises of 48% of provincial revenues. Consumption taxes comprises of another 22% while taxes on business totals less than 4% of government coffers. No wonder they can afford all those political contributions.

Can we, as current or future taxpayers, afford our multiple levels of government? Is it time to select a favourite from the incredible choice we have?

J.D. McCullough

Equal racism for all?

The June 23 "deadline" for the ratification of Meech Lake is fast approaching, with all the noise and smoke a good diversion from real social issues deserves. But it's too easy to be cynical about Meech. After all, the next day is Saint Jean Baptiste, and this year we may have real cause for a blow-out: the redemption of the hopes of the 1980 referendum, and renewed progress towards independence.

However, the prospect of independence forces us to confront another question: What kind of a nation will Québec choose to be? Part of this process is happening right now in the nationalist Left, where popular groups and organized labour are trying to rebuild the consensus which sustained them through the Quiet Revolution and up to the referendum. Exactly what that implies is still unclear, but their program will probably be clarified over the next year, along with the move towards separation.

I don't mind waiting. I trust the vision of the unionists, tenants' advocates, community activists and women's groups. I know, for example, their ideal Québec would feature a non-sexist system with a prominent role for immigrants and other members of visible minorities.

Won't it?

Sometimes it's hard to say. Hard to say, that is, whether the latent menace of racism in Québec is confined to cops and right-wing rednecks, or whether it sleeps in the progressive community's bed as well. Hard to say, when you look at the events of the past month.

This time, as all too often in race and class questions in Canada, it was mostly the white, middle-class women's movement in Québec that betrayed itself. Not that racism is their exclusive province, of course — the April 24 anti-poverty forum was lily-white — but feminist omissions and commissions of late have been glaring.

The most obvious case was last month's celebration of the 50th anniversary of women's suffrage — something to celebrate, unfortunately, only if you exclude Black women, Native women and women of Oriental heritage, who had to wait a little longer for the vote. From the point of view of all marginalized groups, you have to wonder just how much a victory it was to get the vote anyway, to win the right to participate in and endorse the very system white, rich patriarchy had built to administer 'their' country.

That aspect of the analysis aside, though, it's the reactions of the organizers to protests and boycotts by women of colour that disturb me most: silence at best, scorn just as often. Nary an apology. They even refused to accept Lise Payette's offer to bow out of the ceremonies. Payette's participation had especially offended women of colour because of her role in last year's racist documentary, *Disparité*. One down for the progressive Québécois.

The spectre of that documentary, which claimed Québec is headed for a demographic crisis fuelled by a low birthrate and high immigration, also hangs over another recent news item: the Québec budget. Although, as a government initiative, this one can't be directly blamed on the progressives, their complicity by silence has been remarkable. I'm speaking of the program of baby bonuses being given to Québec mothers, which got another boost in this budget. Three babies are now worth \$6000 in Québec.

In any other part of North America, such an incentive program would be decried as a conspiracy against impoverished women, forcing them into single motherhood or traditional family confines by economic blackmail. But not in Québec. After all, the alternative is to increase immigration — which would dilute the pure Québécois racial strain — so white feminists here keep their mouths shut, as do environmentalists (environmental refugees being strangely absent from their agenda).

Race and class prejudice is a serious problem in Canadian feminism generally. The privileged outrage around the massacre at École Polytechnique, in contrast to the silence surrounding the slaughter of Native sex-trade workers in Vancouver, is the most disturbing of recent examples. And controversies around racism in women's publishing in Canada climaxed at this year's PEN conference, where leading white Canadian feminist June Callwood told author, protester and woman of colour Marlene Nourbese Phillips to "fuck off."

But in Québec, where anti-semitic media moguls and cops shooting Black youth are not entirely atypical of a 'distinct society,' it is particularly incumbent on the progressive community to watch its step. Feminists here should look carefully at the suffrage celebration, and their reaction to the birthrate question. And we should all take an active role in the planning process, to make sure the independent nation we're forging will not be a bigot's playground.

Carl Wilson



letters

New Library Game Is Good!

To the Daily:

In response to the many comments received regarding date due slips instead of date due stamps:

The NOTIS circulation package is carefully thought out. The idea is to reduce human error as much as possible. That is why we use the printed date due slips.

Since the slip is printed by the computer, and it is the computer that is assigning the due date based on the type of item and category of the borrower, the date printed on the slip ALWAYS MATCHES the date stored in the database. That way, no matter what special situation applied, the borrower is never given false information about when the item is due.

If we were to rely on staff checking the screen and adjusting the date due stamp for each book borrowed, there would be a definite possibility of human error. This

could lead to a person being billed for returning an item late which was not late according to the stamp.

This same system has been used successfully for stack loans in the Physical Sciences & Engineering Library since last June and in the Health Sciences Library since December, as well as in Reserves.

Using the date due slips creatively can make it much easier to keep track of when your books are due. Each slip includes the title and call number of the book it was issued for, so by storing the slips together you can avoid having to look at each book to know when it is due.

Also, the date due now shows in MUSE, so you can check it yourself at any time. And, as a new service, staff at circulation desks can show you a list of everything you have out (for all computerized libraries) with due dates.

Pat Riva
Circulation Implementation
Coordinator
Systems Office

*Note to Godfried Toussaint and other interested parties:
Daily letter policy is currently under review. We apologize for any personal inconveniences and/or offences that have taken place due to the flaws in our former policy, and the current confusion.*

At the Terrordome

by Mark Quinn

Presley Leslie, a 26 year-old African-Canadian, was fatally shot by the police in the Montréal bar Thunderdome on April 9.

Initially police said Leslie had fired at officers before they fired at him. Now they are saying nothing.

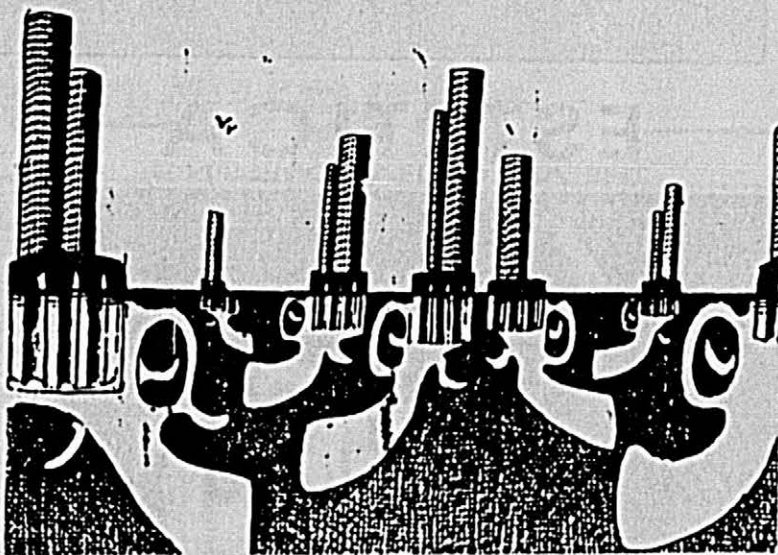
The Alliance of African Canadians held a press conference last Friday to publicly question inconsistencies between the accounts offered by police, witnesses and the owner of the Thunderdome. They also announced the launching of a boycott of the Thunderdome on May 6.

"A decision was made by a coalition of black community members that we should respond as a group to this matter and call into question the information that has been presented to the public," said Michael Gittens, director of the Côte-des-Neiges Community Center and a member of the Alliance.

The Alliance wants the city to step-up efforts to improve race relations. It is calling for a independent public inquiry into the shooting and the founding of a municipal commission to study race relations in order to, in their words, "De-fuse this racial time bomb in Montréal."

Conflicting accounts

Police originally stated that they arrived at the Bar at about 3h15, where they shot a man who



had fired shots at them after he 'sprayed' the crowd inside the Thunderdome with bullets.

At the same time, witnesses claimed in published reports that Leslie, a former junior football player with the St-Hubert Rebels, had only fired twice at the ceiling before the police arrived, that he had not been holding the gun when police fired and that, in fact, he was not armed at all.

Members of the Montréal Urban Community Police are deferring all questions about the incident to the Sûreté du Québec, who, according to standard procedure when MUC police are involved in a person's death, are investigating the case.

The Sûreté du Québec's Di-

rector of Public Relations, Denis Hachez, also refused to comment on the incident, confirming only that the investigation was taking place and a report would be made public in "a few weeks".

But Gittens says a public statement from the police is long overdue.

"They don't seem to know what happened themselves. If what happened was as clear as they originally claimed why are they taking so long to release information about the case," he said.

Thunderdome club owner Raynald Fradette says he witnessed the shooting, and tried to bring an end to the confusion surrounding the case at a press conference held two days after the fact. He said

Leslie fired a gun into the air, and fired once at the police when they arrived. The police then shot at Leslie four times, he said.

But Fradette's story is contradicted by a bartender who was working in the bar on the night of the shooting. The Thunderdome bartender, who would not give his name, said Fradette is "telling the truth", but their accounts of what took place don't match.

"He (Leslie) had a gun. He was aiming and shooting at somebody, but not the police. I personally served him 6 or 7 cognacs. I think he was too drunk to know that the police were there," said the bartender.

Despite a boycott and demonstration held outside his club last Sunday by individuals claiming that Fradette is lying to help the police, Fradette is sticking to his story.

"They (the boycotters) think I'm supporting the police. I'm positive what I'm saying is the truth. I can show you the bullet hole in the mirror," he said.

Media coverage and the shadow of Anthony Griffin

Despite Fradette's claim that, "the police did not have time to consider if he was black or white or yellow," the shooting incident has raised questions about race relations and the media coverage they receive in Montréal.

Using this case as an example, Gittens expressed dissatisfaction with media coverage of race issues in Montréal. He pointed to reports on a woman who claimed Leslie, a native of Jamaica, was simply behaving in a manner characteris-

tic to joyous Jamaicans when he fired his gun in the air.

"Why did newspapers print the comments of the Jamaican woman? That was irresponsible. Comments like that present a bad image of blacks to the white community," said Gittens.

The incident has also called relations between the police and Montréal's Black community back into question. The Alliance's press release suggested that police were making up a story to protect themselves against the accusations of racism which arose two and a half years ago when police shot Black youth Anthony Griffin.

"Some people hold the view that the police have fabricated their story to justify the shameful shooting of another African-Canadian youth because he had previous altercations with the law and was a (black-skinned) African-Canadian," said the statement.

But Gittens says, in the wake of the Leslie shooting, police and members of the black community will continue to work together to ease the tension which erupted over Anthony Griffin.

"The police are retraining officers and there have been meetings between police and the Black community that are improving relations since Anthony Griffin was shot. We are a responsible community. It would be counter-productive to cut off our dialogue with the police," he said.

"There are problems in Montréal that have to be addressed by the community, not just the Black community but the whole community," said Gittens.

Students demand minors' rights

by Geoff Stone

Youth involvement in social change is emerging to the forefront in various movements, as young people, from toddlers to university students, take part in Montréal actions in favour of a more just society—organized both by adults and amongst themselves.

Michelle Polak and Aaron Gilman, two high school students at the Earth Day parade, weren't using "immature" words to describe their concern for the environment and their reasons for marching. They said, "We're involved because it's our future—I'm skeptical about having children with what's happening."

The parade was attended by many young people who had come independently of their parents—youth in elementary, secondary and advanced schools. Polak and Gilman felt youth today are doing a lot to encourage social change.

Students at Glencoe primary school, for example, showed recently that youth can be anything but passive when issues directly concern them.

The students initiated a drive to recycle the school's paper, a drive that the paper company Domtar saw as a great way to get free paper for recycling and, by extension,

hide its image as a major dumper of toxic waste. When the cover-up became obvious, the students went to the media with their suspicions.

Many young people also took part in this year's May Day march.

two barriers to youth taking leadership roles. "Adults have more connections and more money," they said.

And though the school administration at Glencoe admitted it was

the barriers western culture places between young and old.

Karl Levesque, the magazine's editor, was one of four youths to form the independent student group in Montréal. He says youth involvement at the high school level is there, but that it is often isolated to one or two schools at a time.

"Most of the actions in the schools are done on an unorganized level," says Levesque, who sends his magazine out to various contacts in Ontario and the States.

He says most youths organize around specific actions, either dress codes or racist ideologies (e. g. neo-Nazi skinheads), but not around the whole idea of youth oppression. "Most youth don't think of themselves oppressed as youth," he says, but instead connect their oppression to poverty or other general issues.

But these general issues don't explain the way society treats youth. Despite the fact that we all have been or presently are children, we culturally suppress our 'childish' urges as we get older and replace them with culturally defined 'adult' urges.

One of the most harmful 'adult' urges promoted by family, school and society in Canada is obedience. Obeying what others say we should do, without question. One

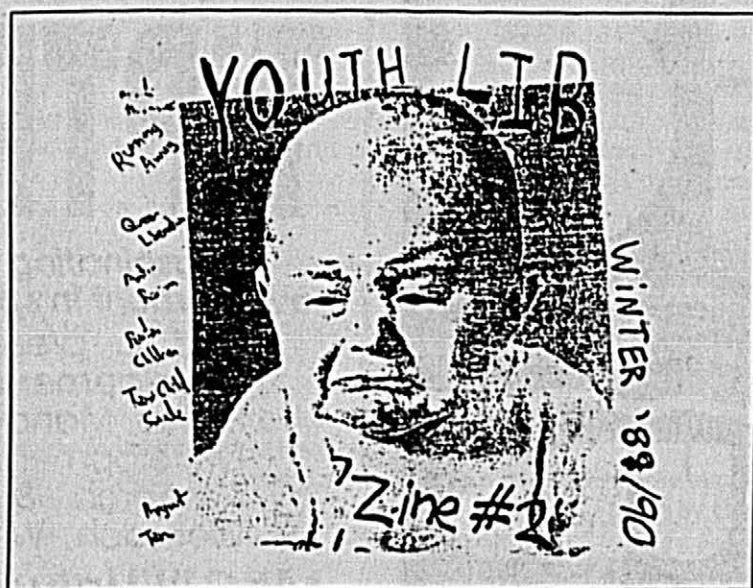
can only assume this has something to do with the sheeplike reaction of many Canadians to politics, community action, and even outright oppression.

One of the ways to overcome this obedience is by establishing youth-run actions and services. In Europe, this has meant youth running many of the community services we in Québec relegate to adults 'in the interests of' youth, including community centres, job training, and counselling.

For now, Levesque hopes some of the present Montréal youth groups—like the Ligue Anti-Fasciste Mondiale, RAJ (Regroupement Autonome des Jeunes), and ANEEQ, the university students' association—will become interested in the idea of youth oppression as a theory.

"Hopefully, youth will start getting involved in adult-run groups, where they will eventually run into ageism. Eventually they will get fed up, and begin doing something for themselves."

Info on the Syndicat des Elèves, including the booklet, Self-determination for children and its Youth 'zine are available at Librairie Alternatif, 2035. Levesque can also be contacted c/o the store.



A UQAM student present said the organizers of the march were very aware of youth involvement in the rally. ANEEQ was consulted, and speakers noted the important role of youth in changing society.

But when asked if they felt youth alone could have organized a march for the environment or another issue, Polak and Gilman cited

the children who initiated the recycling idea, the final decisions were made only among adults.

Youth unions?

This patronizing view of children and youth is being addressed by the Syndicat des Elèves de Montréal, which has published a magazine dedicated to eradicating

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April meeting calls for solidarity: Activists unite against poverty

BY MIKE RYAN

As renewed nationalism and neo-conservatism stir the interest and enthusiasm of Québec's elites, the people down below continue to organize and agitate around the issues of impoverishment that determine our daily lives. More and more, we see the need to form coalitions and broad initiatives to counter the influence of the conspiracy between government and business that brings misery to so many Montréalers.

On April 24, the Conseil Central de Montréal (CCM) of the CSN and the Comité régional intersyndical de Montréal (CRIM) sponsored a forum on impoverishment attended by about 80 people representing a broad-based spectrum of the Montréal popular movement and the Left, including tenants' groups, women's groups, unions, welfare advocates and student organizations.

This forum, coming on the heels of a government report stating that a third of Montréalers live in poverty, provided a detailed picture of that reality and its social implications.

Three speakers prepared brief presentations which offered some basic parameters for the open discussion which followed. The first speaker, Jocelyn Vaillant from the Réseau d'aide aux personnes seules et itinérantes, presented a brief but thorough overview of the situation of homeless people in Montréal.

There are more than 15 000 homeless people in Montréal, according to Vaillant. All of them live below the Canada's official poverty line of \$10 000 a year. Twenty per cent receive no welfare support.

Others receive only the minimal sum allotted to under-30 welfare recipients. In 1973 only 23 per cent of the homeless were under 30. By 1984 the percentage had grown to more than 80 per cent. Vaillant noted that 45 per cent of these people had lived in foster homes. As well, she said, 30 per cent are women, and indications are that this number is up significantly from a decade ago and is still growing.

She further stated that as many as 70 per cent of these people have drug and/or alcohol dependencies and most have physical or mental health problems.

Most of these people still hope for some kind of stable future, but the hurdles are formidable. Many of these people have been off the job market for an extensive period of time. Malnutrition and lack of sleep as well as other signs of living on the street make homeless people unattractive to potential employers. When they do find work, it's usually part-time, badly paid and

lacking in security, for example distributing circulars.

Vaillant pointed out that both the GST and Hydro increases would further complicate the situation of homeless people. She also said Bill 37 (the law reforming welfare in Québec) will have an extremely negative impact, and she projected, amongst other things, it would mean an increase in the number of homeless families.



Poverty in the Centre-Sud

The second speaker, Josée Roy-Gagnon of the Centre d'éducation et d'action des femmes offered an overview of poverty in the Montréal neighbourhood of Centre-Sud, one of the poorest communities in Québec. This heavily industrialized neighbourhood has a population of 35 000, a population which is undergoing a constant decrease in wealth, at least in part due to property speculation reducing the number of available dwellings.

Thirty-seven per cent of the inhabitants of Centre-Sud live below the poverty line and 26 per cent are on welfare. However, Roy-Gagnon pointed out, the average income for a man working full-time in Centre-Sud is \$6 000 less than the Québec average. For women, it's \$4 000 less than the average.

Of the men with work, 52 per cent work only part-time, compared to a Québec average of 43 per cent, indicating a lower level of job security, lower pay and few benefits.

Socially, the picture is equally grim. The average life expectancy in the Centre-Sud is 10 years less than that of Québec in general. The incidence of heart attacks, cancer and respiratory problems are higher than the average. Centre-Sud also has the highest percentage of un-

derweight children in Canada. The illiteracy rate, at 35 per cent, is eleven points above the Québec average.

Fifty per cent of families in the Centre-Sud are single parent families. 80 per cent of these are single mothers and most are in their early 20s. Three-quarters of these women live in isolation, participating in no activities outside of home and/or work.

Roy-Gagnon also discussed the impact new developments will have on the Centre-Sud. The provisions of Bill 37 will have a negative impact on the neighbourhood, and particularly on single mothers. The bill reduces benefits to recipients who share housing. It thus isolates single mothers by imposing economic penalties if they share accommodations with others.

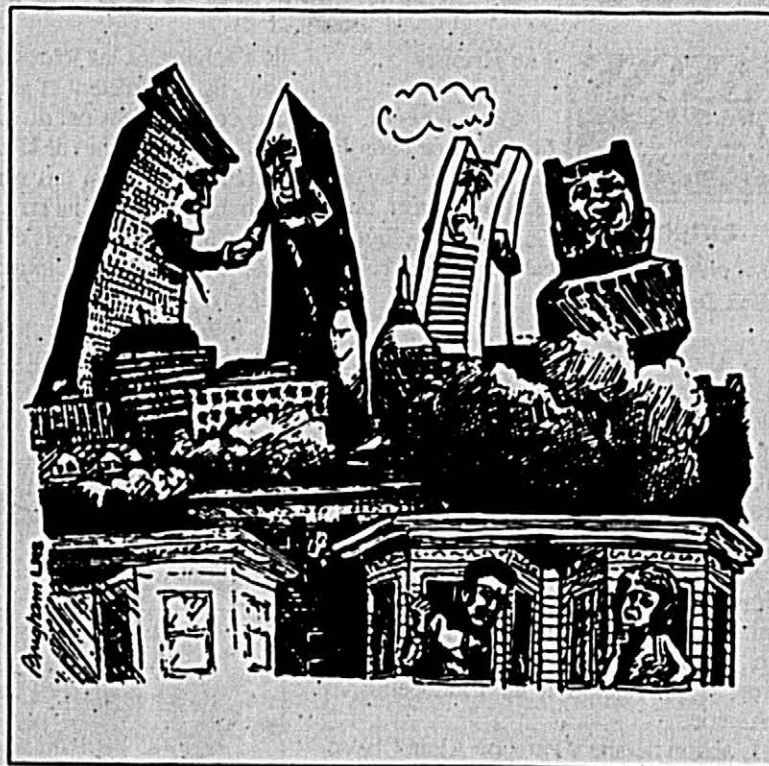
As well, the network of organizations that address local concerns, such as food coops, collective kitchens, and daycares, will suffer as increasing numbers of welfare recipients, the main volunteers on these projects, are forced into work programmes to keep their full benefits.

Roy-Gagnon asserted that the nature of the case by case review process created by the new law is extremely stressful for recipients. She said the GST and Hydro rate hikes will also hurt this low-income neighbourhood. Federal and provincial budget cutbacks will reduce the funding of community groups, and this will lead to fewer available daycare spaces, a particular difficulty for single-parent families.

Theoretical schemes and coalition politics

The third and last presentation of the evening was given by Gordon Lefebvre, a chargé de cours at UQAM. Lefebvre's presentation dwelt on questions that were more global and theoretical in nature. He stressed the need for an anti-capitalist and socialist perspective, clearly different from the Soviet model, in addressing issues of impoverishment. Lefebvre pointed out that this perspective had been suggested in the 1970s by a large, broad-based working-class movement.

He added, however, that while



there is still an active working class, it is losing its permanence and increasingly becoming a part-time working class. So far, the primary impact of this process has been on women and youth. Lefebvre noted that international developments have thrown the party-building socialists into crisis. Given all of these developments, Lefebvre argued that the question of an anti-capitalist perspective needed to be re-structured in a way that accommodated changing contexts.

The two hour discussion which followed the presentations was rich and varied, with representation from leftist, union and student groups. It was impossible to draw any hard and fast conclusions, but there were several recurrent ideas.

There was a general feeling that forums like this one should continue. Speakers felt that future forums could allow diverse groups to share information, compare experiences and discuss strategy. A need to get away from the fragmentation and specialization of the movement was recognized, and the advantages of building coalitions from the neighbourhood level to the national level was clearly articulated.

Resistance to the Bourassa and Mulroney agendas of cutbacks was discussed and Bill 37 and rising tuition fees repeatedly drew special attention. For the handful of students present, a broader context for our continuing struggle against the dégel and decreasing educational accessibility was apparent.

MAYDAY, MAYDAY!

While crowds jeered Gorbachev in Red Square on May 1, over 5 000 Montréalers marched through the City's most impoverished neighbourhoods in the original spirit of May Day, also known as International Workers' Day.

The parade, which united members of Québec's tenants rights groups, welfare activists, unions, women's groups, immigrants defence leagues, students, youth and various progressive political groups, weaved its way from Point Saint-Charles to Grand Trunk park through industrial parks, housing projects and incongruous new condominiums, proclaiming a common front against impoverishment.

Amongst the groups represented were the Montréal unions CSN and FTQ, the Comité Centre-Sud, which is fighting poverty in the area, the tenants' rights activists FRAPRU, welfare and unemployment agitators Groupe Action-Chômage, the Verdun and NDG Anti-Poverty Groups, ACT-UP (the AIDS Coalition to Unleash Power) and student groups — including ANEEQ and the Post-Graduate Students' Society and CAPE from McGill. FEEQ and McGill's undergraduate Students' Society did not put in an appearance.

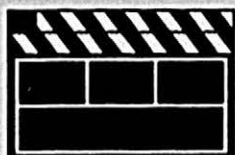
After walking for about two hours and chanting and singing slogans and songs against condo conversion, the GST, the dégel and cutbacks to housing, welfare and other social aid programs, the crowd congregated in the park to celebrate their solidarity and listen to speakers on the need for unity and action against growing poverty in Montréal.

CSN labour organizers made a special tribute to the popular groups, emphasizing the need to increase cooperation between the two elements. And other activist Montréalers described their personal experiences with Montréal's brand of poverty.

After the gathering, many marchers went off to quench their parched throats and celebrate May Day in an even more time-honoured, if less politicized, fashion — at nearby brasseries. The high spirits can only be deemed a positive omen.

Carl Wilson

Vive l'Algérie libre!



cinéma

Sortie prévue pour le début mai dans un cinéma Odéon. Durée : 90 min.

Luc Grenier

Cher frangin, un film de Gérard Mordillat, avec Luc Thuillier, Marius Colucci, Julie Jezequel et Yan Epstein.

L'Algérie est-elle à la France ce que le Vietnam est aux États-Unis? Une guerre ridicule qui a fait un nombre incroyable de victimes et qui laisse derrière elle encore plusieurs séquelles? Une chose est certaine, c'est que la France se tait beaucoup plus sur ses exploits que les États-Unis.

Cher frangin veut remédier un peu à ce silence-un silence gêné, selon le réalisateur-en nous projetant simultanément dans le Paris et l'Algérie de 1959, trois ans avant la proclamation de l'indépendance d'Algérie.

L'action débute à Paris où Alain Chevillard, un jeune ouvrier d'imprimerie (Luc Thuillier), vit un amour tranquille avec Lou (Julie Jezequel) malgré la présence parfois encombrante de son jeune frangin de dix ans, Marius (Marius Colucci). C'est alors qu'arrive l'inévitable lettre, l'appel aux armes d'Alain, et les préparations de départ pour l'Algérie. Mais Alain décide de ne pas se soumettre et va se cacher chez Lou, qui lui apprend par ailleurs qu'elle est enceinte. La petite résistance ne dure pas et Alain, découvert, doit quitter Paris contre son gré.

On se transporte en Algérie. Ayant refusé de se battre, Alain est contraint à la prison et aux travaux forcés (il creuse des latrines!). Pendant ses temps libres, il écrit à Marius : « Les parents ne voudront sûrement pas te le dire pour ne pas t'inquiéter. Mais autant que tu le saches : je suis en prison. Cette guerre n'est qu'une saloperie. Nous n'avons rien à faire en Algérie. Ces gens-là sont des gens comme nous, et je ne veux pas avoir à leur tirer dessus. »; puis, dans une autre lettre : « C'est drôle, mais il y a des jours où je suis presque heureux de me retrouver en cellule. ».

À Paris, Marius décide qu'en l'absence de son frère, il doit s'occuper de Lou. Ensemble,

ils s'échangent les lettres qu'Alain leur envoie, ils s'inquiètent et se rassurent comme beaucoup de gens ont dû le faire à l'époque. Mais à des centaines de kilomètres du champ de bataille, il n'est pas sûr que l'on puisse vraiment savoir ce qui arrive à ses frères, fils ou amants. Les moyens d'information étant encore très restreints, tout ce qui se passe en Algérie est couvert d'un voile flou. « L'histoire de France qu'on écrit ici, n'est sûrement pas celle que tu apprendras dans tes livres. », écrit Alain à son *cher frangin*.



Cher Frangin

En Algérie, Alain est finalement confronté à la véritable scène de la guerre lorsqu'il est obligé de participer à une mission d'identification (prendre en photo les citoyens d'Algérie pour les recenser... et leur donner une identité officiellement française) qui se transforme très vite en mission de nettoyage. Le sang gicle, les rafales de mitraillette partent de partout et le feu illumine la nuit algérienne.

Durant cette mission, Alain se lie d'amitié avec Coudrier (Charles Mayer), le photographe de l'équipe. Coudrier lui avoue posséder plusieurs photos *marginales* qui pourraient déranger si elles venaient à être publiées. Il demande à Alain de s'occuper de ces photos s'il devait lui arriver malheur. Alain profite d'une autre mission, celle-là plus près de la frontière tunisienne, pour désertir; il apporte avec lui les photos tandis que son équipe, partie à sa poursuite, se fait entièrement tuer. Un moment fort du film.

La suite est prévisible, Alain fait parvenir à Lou les photos de Coudrier et écoule le temps qui l'empêche de rentrer en France en

s'occupant de faire imprimer des feuillets sur la guerre d'Algérie. Neuf mois ont passé depuis le départ d'Alain et il est donc temps pour Lou d'avoir son enfant; c'est Marius qui va la reconduire à l'hôpital... avec le scooter de son frère qu'il sait à peine conduire! *Happy end.*

Non, pas *happy end* car personne ne gagne vraiment quoi que ce soit dans ce film. Ils réussissent simplement à survivre, à passer au travers du désordre qu'a provoqué la guerre d'Algérie, tant pour les Français que pour les Algériens.

Est-ce assez pour que cette guerre soit à la France ce que le Vietnam est aux États-Unis? Pas exactement, puisque l'Algérie était une colonie française et cherchait simplement à obtenir son indépendance; le cas du Vietnam est tout autre.

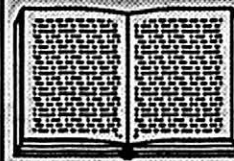
Le discours que semble tenir Gérard Mordillat consiste à déclarer à quel point cette guerre a pu être inutile puisque l'issue était inévitable : peu importe le vainqueur, l'Algérie deviendrait indépendante. Des morts inutiles.

Mais il y a autre chose que ce simple discours, justement dans le parallèle Paris-Algérie présent dans le film : c'est la complicité absolument séduisante qui s'installe malgré ou grâce à la guerre entre Alain et Marius. On les voit qui pensent l'un à l'autre tout au long du film, on écoute Alain écrire ses lettres à son *frangin*, on regarde Marius les lire et devenir plus adulte après chacune d'elles... C'est véritablement cette relation qui donne au film sa beauté, et aussi sa qualité. En fait, on n'arrive jamais vraiment à croire aux scènes de bataille dans ce film et il faut se tourner vers autre chose pour trouver satisfaction.

Dans le fond, c'est vrai qu'on est plus habitué à voir des Américains se tirer dessus et des Français s'écrire des lettres d'avoués sincères. Faudrait peut-être pas trop plonger dans les stéréotypes. *Cher frangin* offre une agréable alternative à cette tendance, mais sans plus.

Un cri d'alarme

Alan Bowman



livre

La contrainte ou la mort, lettre aux Québécois et aux Québécoises sur l'avenir de la planète (donc sur le leur), de René Dumont et Gilles Boileau, avec la collaboration de Charlotte Paquet, Collection Environnement, Éditions du Méridien, Montréal, 1990, 174 pages.

On ne compte maintenant plus les livres de René Dumont; depuis les années trente, cet agronome de renommée internationale, qui est aussi pacifiste, tiers-mondiste et écologiste convaincu, lutte sur le terrain et par ses écrits pour la survie de la planète.

Cette fois, il pousse l'honneur jusqu'à nous réserver, à nous les Québécois, un livre tout entier. Il faut dire qu'il nous connaît bien; il nous visite très souvent et sa compagne, Charlotte Paquet est elle-même Québécoise.

La lettre sur l'avenir de la planète est, comme d'habitude, un cri d'alarme. La terre est en danger, et cette fois-ci, il faut agir avant qu'il ne soit trop tard. Dumont insiste surtout sur la question de l'effet de serre, qu'il voit comme étant, de loin, le principal problème à combattre.

En effet, Dumont affirme que la température moyenne de la planète a augmenté de 0,7 °C en moins de cent ans. Si la tendance se maintient, d'ici 2040, le climat du Maine pourrait bien ressembler à celui de la Georgie d'aujourd'hui. On ferait donc alors face à une énorme sécheresse causant une famine planétaire.

Non pas que l'effet de serre soit notre seul problème, mais « Les autres pollutions de l'air et des eaux, les déchets, les recyclages, l'épuisement des ressources rares non renouvelables de la planète, etc., tous ces problèmes sont certes fort importants. Mais aucun d'eux n'a le caractère d'extrême urgence, de survie immédiate de l'effet de serre. »

Ce problème peut être réglé en éliminant le gaspillage; et pour ce faire, Dumont propose plusieurs solutions à commencer par



Michou Sylvain (Ginette)

sion qui n'est pas toujours belle à voir. Jamais le spectateur ne ressent la moindre tension ni le plus petit doute qu'un drame oppressant se déroule devant lui. On aborde tout en surface, on désamorce tout par un jeu distancié.

Pourtant, les actrices de *Vox Trot* ne manquent pas de talent. Elles combinent danse, mime, comédie, musique avec maîtrise mais sans nous convaincre, nous entraîner à leur suite dans leur folie créatrice. Le spectateur ressent constamment une distance, une froideur.

Le jeu inadéquat des comédiennes fait souvent pitié à voir. Plusieurs erreurs de diction, un synchronisme parfois déficient rend inconfortable le siège du spectateur. Par manque de concentration, de professionnalisme ou de temps, la troupe féminine gâche, par sa pauvre interprétation, un texte très beau se distinguant par sa teneur poétique et son humour rafraîchissant. En fait les comédiennes ne sont pas à la hauteur de la qualité de leur pièce.

Mais on ne peut s'empêcher de remarquer les quelques « trouvailles » telles ces hamacs

suspendus que l'on accroche en cinq minutes pour les utiliser cinq secondes, ou Charmaine LeBlanc qui se promène d'un bord à l'autre de la scène, sans réelle identité, en créant un univers sonore parfois génial, parfois digne de nos vieux téléromans.

Toutefois, les passages les plus réussis surviennent sous l'impulsion de cette musicienne douée qui attire notre attention et instaure une atmosphère onéreuse alimentée par les chorégraphies de Mylène Roy. Ainsi le spectacle demeure rythmé et les protagonistes entrecourent leurs discours de numéros très *physiques*, entre le mime corporel et la danse. Leur imaginaire nous surprend agréablement durant ces brèves étincelles de génie.

Finalement, ce spectacle plus éclaté qu'éclatant ne laisse personne indifférent. On sent les efforts, la recherche d'une forme théâtrale moderne, renouvelée mais à moins d'ajustements majeurs dans leur approche dramatique, leur présence scénique, *Echo d'une miette* demeurera un écho inachevé, l'écho d'un écho...

Écho d'un écho



théâtre

Benoît LeBlanc

Vox Trot, en coproduction avec l'Espace Go, présente Echo d'une miette jusqu'au 20 mai, au Théâtre La Chapelle. Ce suspense met en scène les comédiennes Mylène Roy, Marjorie Smith, Michou Sylvain et la musicienne Charmaine LeBlanc.

Trois filles débordantes d'imagination, d'énergie, de volonté : un groupe Vox Trot (Vox pour voix, Trot pour mouvement). Un spectacle chancelant, maladroit avec quelques rares bonnes trouvailles : *Echo d'une miette*.

Cette jeune troupe, forte de l'enthousiasme suscité par ses deux premières pièces, *Théâtre orchestré pour larynx et mollets tourmentés* et *Douce éternité périssable*, échoue ici où elle avait si bien réussi jusqu'alors : un théâtre de création multi-disciplinaire original.

Echo d'une miette raconte l'histoire de trois femmes se retrouvant dans une station de vacances en chantier. Loin du scénario *Club Med*, elles y découvriront plutôt un couple mort, commenceront à se suspecter, et

inversement, à se confier l'une à l'autre. Le mystère plane, on découvre rapidement que ce couple génèreux mais encombrant a joué un rôle majeur dans la vie de chacun des membres de ce trio inusité.

À travers toutes ces complications, Lison (Marjorie Smith), propriétaire du site de villégiature inachevé, poursuit son rêve le plus *lourd*. Cependant après une fausse couche et une longue association avec la compagne *La Lavandière*, dont les propriétaires étaient l'homme et la femme assassinés, rien ne sera plus pareil : ces derniers militaient en faveur de l'*uniformisation des odeurs*...

Pour ce faire, ils avaient recruté entre autres Aglaé (Mylène Roy), une journaliste spécialiste du slogan publicitaire. Elle avait créé le célèbre « Sentez-vous les uns les autres » qui venait tout juste d'être promu de la pensée du jour à la pensée du soir.

On apprend également que de son côté, Ginette (Michou Sylvain), venue méditer sur sa réorientation de carrière, avait profité de l'altruisme du couple.

Cette pièce sur les déodorisants trois étoiles, le saut en parachute, les téléphones sans fil et les Club Med style carrière Miron, n'arrive jamais à vraiment cerner son sujet. Elle part dans tous les sens dans une confu-

arme

l'élimination des grosses automobiles, et leur remplacement par des voitures électriques, et des vélos, du moins en ville dans un premier temps.

De plus, il nous somme de stopper le gaspillage de l'eau potable en arrosant les pelouses, taxer le carburant pour inciter le développement de nouvelles sources d'énergie non polluantes.

Mais le plus grand gaspillage de tous est sans contredit les sommes folles consacrées tous les jours aux dépenses militaires.

Nous, les Québécois, semblons avoir une certaine préoccupation environnementale que d'autres n'ont pas. René Dumont nous croit peut-être plus réceptifs à son message, comme lorsqu'en nous plaçant à l'avant-garde du débat il affirme : « Dans la belle province, on m'ouvre tout grand les médias : des télé et des radios à la presse - alors qu'en France je « dérange » les pouvoirs et les clans qui les dominent. » Il rappelle que c'est ici au Québec - et non en France - qu'a été traduit en français le célèbre rapport Brundtland, de la Commission mondiale des Nations Unies sur l'environnement et le développement.

Cependant, paradoxalement, nous sommes aussi d'effroyables gaspilleurs; et la société québécoise a énormément de chemin à faire avant d'espérer pouvoir faire la leçon à qui que ce soit.

À cet effet la première partie de l'ouvrage, rédigée par Gilles Boileau, professeur de géographie à l'Université de Montréal, dresse un portrait peu enviable du dossier environnemental au Québec. En s'appuyant souvent sur des exemples très spécifiques, Boileau se concentre sur trois éléments caractérisant la situation écologique au Québec : d'abord, l'inaction gouvernementale, ensuite, le problème des déchets, et pour terminer par l'état déplorable de nombreux cours d'eau.

René Dumont nous trace par la suite un portrait sérieux d'un tiers-monde en pleine dégradation, en insistant sur le fait que cette situation a été causée bien plus souvent qu'autrement par l'insouciance des pays industrialisés.

Il ne se gêne pas pour révéler des vérités que nous savons tous, mais qui sont souvent difficiles à admettre. Pourquoi l'Amérique du Sud sombre-t-elle dans l'industrie de la drogue? C'est parce que

... suite à la page 14

L'éphémère mis en scène



Eric Girouard

L'art d'installation : mise en scène de la collection permanente, exposition d'œuvres d'installation au Musée d'art contemporain de Montréal à la Cité du Havre, jusqu'au 22 juillet. Tous les jours de 10h à 18h. Fermé le lundi. Accès du mardi au vendredi par l'autobus #168 à partir des stations McGill, Bonaventure et Square Victoria et par le service de taxi collectif les fins de semaines entre midi et 18h. Entrée libre.

exposition

Depuis la fin du XVIII^e siècle, les musées se distinguent et se définissent en fonction de leurs collections permanentes. Historiquement, la notion de permanence s'est imposée comme souveraine. Les écoles d'art enseignent la technique à leurs élèves pour qu'ils sachent éviter les réactions chimiques qui feraient tomber leurs toiles en poussière; et les musées, eux, investissent des fortunes pour créer l'environnement idéal qui assurerait la longévité maximale à leur précieuse collection.

Tout ce jeu de conservation, par contre, n'a presque pas évolué depuis qu'il a été inventé et quand quelqu'un a compris que la peinture pouvait être un investissement extrêmement lucratif. La notion de permanence n'est, en fait, que la preuve de la déification croissante de l'objet d'art dans notre société. Il serait même valable de dire que la situation s'est empirée depuis que *Les Iris* de Van Gogh s'est vendu à 53 millions de dollars. À quel Dieu ira le plus haut prix? La course risque de durer longtemps.

Les artistes contemporains, dont huit représentants exposent présentement au Musée d'art contemporain, ont compris que la peinture est devenu un moyen d'expression institutionnalisé. En d'autres mots, la peinture ne choque plus personne - elle n'est devenue que décoration et investissement. Les vrais artistes, dont la devise est de toujours rechercher

quelque chose de différent et de meilleur, ont dû trouver un nouveau médium avec du mordant, du choquant et de la surprise afin de réveiller les esprits que la peinture avait engourdis.

Puisque la permanence était le dogme de la technique artistique traditionnelle et la religion des collectionneurs, les artistes post-modernes ont décidé de bousculer le système corrompu et d'affirmer que l'art et la création n'ont rien à voir avec la permanence. La création, elle, est éphémère.

L'installation défie le concept de l'œuvre d'art en tant qu'objet négociable avec une valeur définie selon l'offre et la demande. C'est un geste artistique pur, de courte durée, qui change toutes les règles du jeu en confrontant directement les attentes des musées, des collectionneurs et des spectateurs en interrogeant toutes les valeurs sur lesquelles reposait jusque-là la définition de leur rôle.

Les œuvres d'installation présentées au Musée d'art contemporain ne sont pas des choses qu'il faut aller voir, par contre, il faut aller les vivre.

Il faut ressentir l'incertitude et la pénible insuffisance des sens de la perception lorsqu'on pénètre dans la salle très obscure où est installé *Aïlan* (1986) de l'américain James Turrell. Dans cette grande salle vide, un immense rectangle d'un mauve-rose fluorescent semble peint sur le mur de fond. L'est-il vraiment? Le spectateur s'approche du mur, hésitant, ayant peur de s'y cogner, s'aventure... ose y toucher - et réalise finalement qu'il n'y a pas de rectangle, seulement

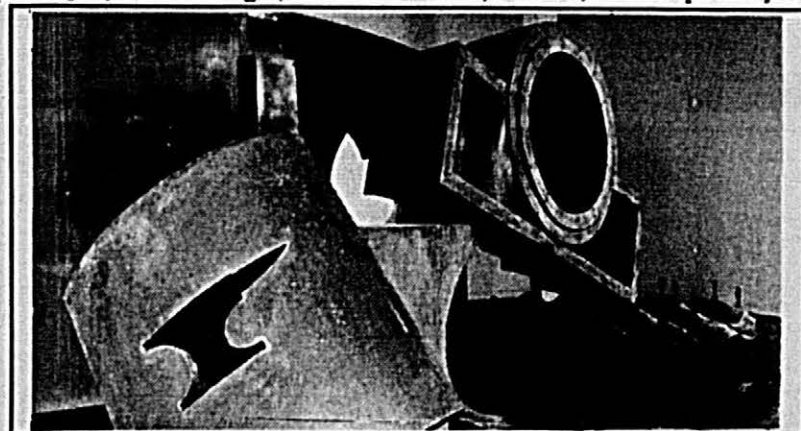
un immense trou qui donne sur une autre pièce, entièrement fluorescente.

Passe-temps (1989) de Jacek Jarnuszkiewicz nous fait réaliser le statut incertain de notre société en équilibrant de façon précaire d'immenses objets qui semblent prêts à s'effondrer ou qui semblent être retombés ainsi après une catastrophe quelconque.

Lassithi (1983) de David Moore critique l'absurdité d'une société où l'accumulation de biens matériels est devenue l'obsession de ses habitants. Il a regroupé par terre 50 moulins à vent miniatures et les a entourés de huit seaux circulaires en bois et de ventilateurs électriques. Collectionneurs, vous reconnaissez-vous?

En fait, les huit installations méritent d'être décrites, discutées et finement analysées; que ce soit les souvenirs fragmentés de Joey Morgan ou la déclaration révélatrice de la violence familiale de Wyn Geleynse. L'ensemble de l'exposition démontre la nécessité d'une bouffée d'air nouveau sur la scène trop conservatrice des arts plastiques montréalais.

Alors que le musée des Beaux-Arts nous offre une valeur sûre, cet été, en présentant Dali et que les galeries commerciales ne prennent que trop peu de risques, c'est le Musée d'art contemporain qui fait le travail le plus significatif en nous présentant des œuvres de notre temps, inspirées par le même quotidien que celui des spectateurs. C'est cela l'important: même si la permanence reste, c'est l'éphémère qui compte.



Jacek Jarnuszkiewicz: *Passe-temps*

L'émotion brut

Entrevue

Martine Paquette

Pour faire lever le soleil, à voir au Théâtre de QUAT'SOUS du 15 au 26 mai, Chantal Beupré entourée d'une équipe de musiciens: Marie Bernard (direction musicale), Yvan Lemerlin, Yolande Houle et Sylvain Clavette.

Rencontrée dans un petit café sympathique sur le Plateau Mont-Royal, Chantal Beupré s'est montrée aussi chaleureuse, sinon plus que ne l'était l'ambiance de l'établissement. Généreuse et intarissable, elle m'a parlé d'elle-même, de sa carrière en expansion et de ses préoccupations sociales.

Chantal Beupré n'est pas une première venue dans le milieu artistique. Née en 1955, elle a débuté au théâtre. En 1980, elle recevait le titre de *recre de l'année* de la Ligue nationale d'improvisation. Son refus dans deux écoles de théâtre n'a fait que nourrir son ambition de prendre sa place et continuer dans un métier qui lui plaît.

Depuis quelques années, Chantal Beupré a bifurqué vers la chanson qui, selon elle, permet de pouvoir mieux exprimer ses pensées. « La chanson est plus directe et je chante ce que je veux dire; au théâtre, il y a un filtre entre le public et l'artiste ». Chantal Beupré veut se donner entièrement, s'abandonner pour offrir aux gens son angoisse et sa joie. « Chanter est libérateur, c'est

aussi un acte d'amour, un don de soi. »

Ces dernières années, on a pu voir Chantal Beupré sur différentes scènes montréalaises, à Québec et en région. Elle a également interprété des chansons de Michel Tremblay en Europe. N'ayant pas de micros

sillons sur le marché, elle est peu connue du grand public. « Je vais avoir les producteurs par l'usure, mais je n'ai pas envie qu'on me fabrique une image; j'ai à défendre mes chansons, mes idées, ma propre image ».

Chantal Beupré n'est pas une chanteuse marginale, mais ses chansons n'ont pas ce côté commercial qui fait que les producteurs savent, dès le début, que le produit va être rentable. Mais qui peut prévoir tant que les gens ne l'ont pas écoutée?

« Plus auteure-compositrice que chanteuse », Chantal Beupré a le souci de la poésie et de la création dans son écriture et ses spectacles. « Mon écriture est métaphorique, je ne privilégie que l'émotion et j'ai le désir d'être originale dans ma façon de voir les

choses ». Elle refuse les clichés et condamne l'utilisation des thèmes à la mode. « Je ne veux pas être à la mode, parce que c'est éphémère et moi je voudrais rester. Je tiens à mon intégrité artistique, il n'y a pas de compromis à faire à ce niveau ».

Chantal Beupré a beaucoup à dire. Et ce qu'elle dit démontre une conscience sociale développée, de la lucidité et une bonne compréhension des choses.

« Je suis sensible à la souffrance qui isole, je suis du côté des perdants. Aujourd'hui, on vit dans le mensonge, moi je veux être authentique, honnête. J'ai terriblement peur de l'indifférence de notre monde matérialiste, c'est épouvantable de s'habituer à la souffrance des autres ».

La chanteuse se sent concernée par tout. Dans ses chansons, elle ne rend pas seulement compte de la gravité des choses, mais aussi de ce qui est plus léger. Néanmoins, « il faut accepter de parler de la tristesse comme de la joie, c'est ainsi qu'on rejoint les gens ».

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Le prochain spectacle de Chantal Beupré, *Pour faire lever le soleil*, comporte une dizaine de nouvelles chansons. Le jazz prédomine dans l'ambiance de sa musique même si l'inspiration provient surtout du pop, du classique, du blues. « Je suis entourée d'une équipe magnifique, très compétente. Il y a des personnes qui croient en moi. On ne fait rien tout seul. »

De la rigueur intellectuelle et une pro-

Le bonheur et la douleur pour Chantal Beupré ne font qu'un.

A travers ses chansons, son but est de toucher les gens par les émotions et les idées. C'est de cette manière qu'une chanson peut être universelle. « J'ai l'amour de l'écriture et je vise l'intelligence des gens ». La scène devient un complément à son travail d'auteure-compositrice. « Un spectacle est un instant magique, une séduction entre l'artiste et le public ». Cependant, « c'est un risque et il faut être prêt à tout ».

Chantal Beupré veut conserver sur scène une certaine spontanéité. Elle refuse de se sentir « comme dans des souliers pas cassés ». C'est pourquoi, malgré un encadrement inévitable, elle s'offre la liberté d'improviser entre chaque chanson. Ainsi elle garde un lien direct avec le public. Elle mise aussi sur son humour déconcertant. « Je suis une personne profondément angoissée, mais je n'ai pas peur de rire de moi, c'est un allègement, il n'y a pas que du sérieux dans mes chansons. »

Le prochain spectacle de Chantal Beupré, *Pour faire lever le soleil*, comporte une dizaine de nouvelles chansons. Le jazz prédomine dans l'ambiance de sa musique même si l'inspiration provient surtout du pop, du classique, du blues. « Je suis entourée d'une équipe magnifique, très compétente. Il y a des personnes qui croient en moi. On ne fait rien tout seul. »

De la rigueur intellectuelle et une pro-

... suite à la page 14



Chantal Beupré

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collaborateurs-trices

Geoff Stone Jennifer Cressey
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Joyce Lombardi
Philippe Archambault
Luc Grenier

Bureau de la rédaction
3480 McTavish, suite B-03
Montréal, Québec H3A 1X9
téléphone (514) 398-6784

bureau de publicité
3480 McTavish, suite B-17
Montréal, Québec H3A 1X9
téléphone (514) 398-6790

gérant(e)s
Brigitte Elie
Marion Schrier
Rob Costain
téléphone (514) 398-6790

publicité
Caroline Elie
Boris Shedov
téléphone (514) 398-6791

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Silicon slaves

The trumpets began to sound in the late 1950s, and as the decades passed, their arpeggios hit higher and higher, innovation by innovation, like the rising hum of a Hoover, carrying us along to nirvanas of hype — and at the peak...? The microchip. The wafer. Encoded circuits of on-off, on-off which, we were told (and promised, and warned) would change the world.

CARL WILSON

Beyond the Silicon Curtain:
The Seductions of Work in a Lonely Era
by Dennis Hayes
Black Rose Books, 1990

Perhaps they have. Look what we've got. Automated banking. Desktop publishing. Lots of actuarial and engineering applications.

Okay, but where's that decentralized, ultra-swift, hyper-communicative push-button democracy they've been promising for thirty years? And what have been the social and environmental costs of pursuing that mirage? Despite the pervasive presence of computers in homes and workplaces, few social critics seem to be asking such questions.

Most books on information technology are either how-to guides or *Third Wave*-style pop sociology which take off from the authors' own conjectures and the crowings of captains of industry into semi-utopian 'Future is Now' rantings. The dys-senting view has come only from the writers of 'cyberpunk' science fiction, which, however brilliant, is still 'just fantasy'.

But since 1984, the most consistent and thorough monitors of the realities, the facts and figures of work and technology in North America have, in an odd way, been a collective of disparate individuals based around a magazine called *Processed World*, published out of San Francisco.

Processed World covers (and satirizes) the changes wrought by technology from a strong anti-authoritarian viewpoint. Both politically and artistically, they may well be today's 'cutting edge' (although, unlike their pop sociologist peers and even the cyberpunksters, they're not exactly rolling in the credit ratings).

Dennis Hayes is the 'Silicon Valley' correspondent for *Processed World*. Several chapters of his *Behind The Silicon Curtain*, published last year in the States and this spring in Québec, originally appeared in its pages. The book shares the magazine's caustic ironies and attention to contradictory detail, but carries its thesis even further and documents its facts more scrupulously. And it is proportionately more disturbing.

Down (and out) in the Valley

Silicon Valley, of course, is the southwestern California nest of the techno-dream, the archetypal image of a suburb full of entrepreneurs with microchips in their briefcases and promises of untold prosperity. It was the answer to the 1970s, to energy crises and Watergate, and an attempt to rejuvenate venture capitalism. It spawned imitators the world over — from "Silicon Glen" in Scotland to the wilds of Scarborough.

Hayes's 'hidden history' of Silicon Valley, then, is perhaps a reliable guide to exactly what kind of valley we're all descending into.

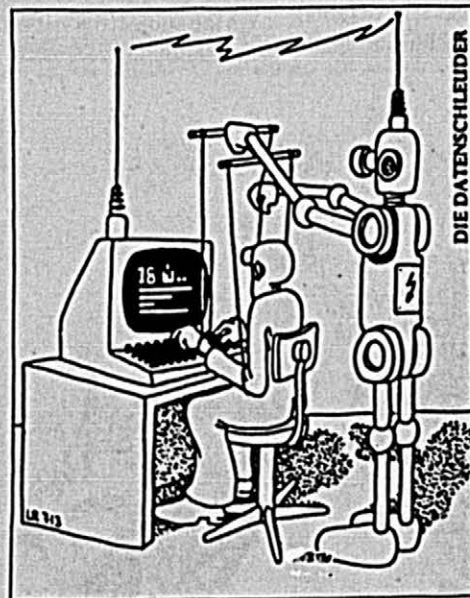
'Descending' is, unfortunately, a more than apt term for the course the Valley has

followed. The downside of its early-80s boom has been in evidence for several years now, in both capital flight and human misery: the Valley's residents can claim an 80 per cent rate of substance abuse, poisoned drinking water and the highest divorce rate in the United States.

What went wrong?

As Hayes makes abundantly clear, practically everything went wrong, and is still going that way — but only from the point of view of human beings. For the megacorporations that have emerged from the merger wars, and for the U.S. military, most developments are proceeding according to plan.

Hayes describes the process with the Japanese concept *Kudoka*, a comic-book image of a hollowed-out land — in reference to the transfer of production facilities to cheap (read 'slave') labour markets in the Third World, leaving only executive management and research in North America. In business circles, this is called 'the globalization of trade.'



The first few 'boom' years in the Silicon Valley put this infrastructure in place, using the production facilities operating there. Then the off-shore transfers began, and with them came the layoffs. And the bizarre corporate culture that had grown up around the economic miracle of Silicon Valley — a culture in which workaholicism was glorified, unions were vilified and the bonds of class amongst workers were (both by circumstance and by design) nullified — went into shock.

Add to this the 'solutions' sought by the bulk of managerial and technical staff when the crunch came — conspicuous consumption 'fixes' ranging from compulsive jogging to power-shopping to cellular phones (that is to say, not ranging much at all) rather than



political action — and the reader's understanding of Silicon Valley's neurosis-based lifestyle, including its neglect of immigrants, single mothers, low-wage workers and other marginalized members of the non-community, crystallizes.

As Hayes says, high-tech workers seem largely to have embraced the thrilling instability of their trade and allowed it to displace more human yearnings. "It's not that collective undertakings are spurned," he notes, "but more that they're difficult to imagine while in the flow of an itinerant culture. Transience is difficult to share." Thus the 'lonely era' of his subtitle, and an absence of defence mechanisms for workers (and families) under assault.

Undercover malfeasance

'Assault,' because not all the woes of Silicon Valley are mere cultural by-products. Hayes also probes the more deliberate trespasses of the California electronics industry, now the largest manufacturing industry in the U.S., whose record of environmental carelessness, workplace hazards and exploitation is likewise second to none.

His interviews with workers and investigations at health bureaus are elementary investigative journalism, but the mainstream media, as he documents, has been too enchanted by flashing lights and digital print-outs to do the work. It's been left to Hayes, thus, to point the finger at the use of 'permanent' temporary workers and illegal immigrants as sub- and sub-sub-classes of labour, often for dangerous and covert production work.

He also explodes the myth of the "clean rooms" where microchips are produced revealing a poisonous and high-stress environment where immigrant and Chicana women are subjected to a smorgasbord of toxic chemical fumes with little or no protection. (The money goes instead to protect the chips, so much so that one industry garment maker uses the slogan "Packaging People to Protect Products.")

Government support of electronics industry abuses is no doubt motivated in part by their dependence on the corporations for military technology. In fact, fully half of the work in Silicon Valley is done under contract to the Pentagon.

Hayes is at his best demonstrating the techniques by which the industry has structured work to diminish the autonomy of the computer programmer and create distance

between the programmer and the product. This is, of course, a handy way to assuage the consciences of those who might otherwise worry about working on missile guidance systems — instead, with 'structured programming,' people work on only one 'module' of a program whose purpose they might not even know.

The other intriguing effect of military projects in Silicon Valley is social. Because people there often cannot speak about their work except in vagaries or within strict limits, communication breakdowns proliferate amongst families and between workers. This, along with the labour-centred lifestyle, exaggerates the disconnections of the Silicon community and the litany of psycho-social ills.

Whither the hacker?

Hayes's inquiries, though in the main a documentary of 'hidden history,' ultimately amount to the suggestion that technological advance may have more negative than positive ramifications for human health and political culture.

However, accepting the inevitability of these developments, he searches for possible antidotes to the lack of social awareness amongst high-tech workers, saying, "Electronics technology has become so powerful that its control is now crucial to the outcome of any sweeping social change. This suggests a real struggle must take place for the political hearts and minds of computer and technical professionals."

He dismisses the idea that teenage hackers are a political force, saying they resemble "an alienated shopping culture" more than an anarchist terror network and shows that most of them drop their illicit projects as soon as they get jobs giving them access to bigger toys.

Hayes insists instead that some form of labour organizing and consciousness-raising must encourage technicians and programmers to reject military contract work (rather than just preaching the power of positive thinking, as Silicon Valley's 'Beyond War' peaceniks do). He says their technical prowess must be used as a weapon against unsafe or immoral work and as a subversive tool for positive social change.

Right now, though, there's a vacuum. Traditional labour organizations have proven both unwilling and unable to reach computer workers, and an ethos of 'professionalism' forms a powerful barrier. The great unanswered and frightening question of *Beyond The Silicon Curtain* is, "How could all this even begin to change?"

The first step is to read this book, to subscribe to *Processed World*, to begin to think. But then somebody, somewhere, has to start organizing, to start pulling some plugs and infecting the Silicon program with the virus of conscience.

Frosty's Fast & Furious Guide to this Year's Jazz Fest

Officially Alcan presents the Montreal International Jazz Festival (ou Festival International de Jazz de Montreal) sponsored by Alcan, as per usual along with Bell et Labatt Bleue along with a host of others will mainly take place at Place des Arts et Complexe Desjardins for change.

So much for plugs. Here's the lineup, take your pick but there are a few notables that stand out.

The Spectacle d'ouverture tix will go quickly with Herbie Hancock, Pat Metheny, Dave Holland and Jack DeJohnette's Parallel Realities, as will Oliver Jones "quelques amis" - Rance Lee, Clark Terry, Red Mitchell, Ed Thigpen, with friends like these, everybody needs tickets. The Contrastes series once again provide a showcase for those wishing to take in what the outer fringes of jazz can offer and an interesting film series will be a sure hit with jazz couch potatoes.

The number and variety of artists is for sure immense and rather impose my own brand of taste (which admittedly tends to drift towards Slayer) here is the complete indoor schedule for your own perusal and digestion.

CNE-JAZZ Orchestre québécois	DUKE ELLINGTON - LOUIS ARMSTRONG	DATE WITH DIZZY WILKINSON - MANNIA, DIZZY GELBERG IN CUBA	OLIVER JONES IN AFRICA et RHYTHMES DU MONDE/MORFID BEAT	TOO LATE BLUES Mannia de David Rustin	MADE IN FRANCE FRANÇOIS JEANNEAU et LETTRE A MICHEL PETRUCCIANI	THE LITTLE BUTCHER CUTS HILL DOWN et TAL GATE MAN	JACKIE McLEAN ON WARS et ART PEPPER NOTES FROM JAZZ SURVIVOR	BLUES ACCORDION "TO LIGHTNING" HOPKINS et CHICAGO BLUES	4:00 PM 5:00 PM 5:00 PM
CBC Stereo et CBC-FM 100.7 présentent CONCOURS DE JAZZ ALCAN FINALES	Théâtre Port-Royal Place des Arts	Spectacle d'ouverture JACK DELORENTE PARALLÈLES REALITIES avec PAT MERTENS, MERISSE MARCOCK et DAVE HOLLAND en collaboration avec CIOU-FM	THE STEPHEN ABRAHAM GROUP (Région Est)	JOHN McLEALAN QUARTET (Région Atlantique)	BARRY ROMBERG GROUP (Région Centre)	ROY LEMMON GROUP (Région Ouest)	CREATURES OF NABET (Région Pacifique)		4:30 PM
LES GALERIES CONCERTS Desjardins Salle Wilfrid-Paré Place des Arts	Spectacle d'ouverture JACK DELORENTE PARALLÈLES REALITIES avec PAT MERTENS, MERISSE MARCOCK et DAVE HOLLAND en collaboration avec CIOU-FM	JOE ZAMBERLA, SYNDICATE et WATKINS SHORTER QUARTET en collaboration avec CIOU-FM	MALCOLM MACCARTHY en collaboration avec CIOU-FM	OLIVER JONES et quelques amis: ALAN LEE, CLARK TERRY, RED WITCHELL, ED THOMPSON en collaboration avec CIOU-FM	KERRY JARRETT SOLO STANDARDS	SHIRLEY BASSEY en collaboration avec CIOU-FM	Une soirée avec JEAN-LUC PONTY en collaboration avec CIOU-FM	TONY BENNETT en collaboration avec CIOU-FM	6:00 PM
CBC Stereo présente JAZZ BEAT Théâtre du Nouveau Monde	RAYMOND TOWNES / JOHN ASBACH/CHORUS	MARK STEVEN / BOB BERNARD	RED WITCHELL / HERB ELLIS	ALLAN WOLDSWORTH	MICHAEL CARROLL THRO	SHERA JORDAN et MAURIE STANLEY/ MICHAEL DONATO et KAREN YOUNG	BOBBY WITCHERSON	ART BLAKELY et THE JAZZ MESSENGERS	6:00 PM
Spectacle Liberté présente YOGOURT CONCARTES LIBERTÉ / Spectrum de Montréal	Leslie TOOTH & THE MAYTALS en collaboration avec CIOU-FM	Ataque du Sud NORM MASHKELA	Nouveau-Orléans DR. JOHN & THE LOUISIANA LUMINOUS	Bridal CARTANO VELOSO	Modèle PILLA KUTTI en collaboration avec CIOU-FM	Ataque du Sud MARLENE AND THE MANTONELLA QUEENS en collaboration avec CIOU-FM	Exot-Unité WILSON PICKETT	France LES NEGRESSSES VENTES en collaboration avec CIOU-FM	8:00 PM
CBC Stereo présente PRIMO PLUS de L'interurbain Bell Théâtre Port-Royal Place des Arts	MACCARTHY TOWNES SOLO	BOB FULLER avec JANE BOWEN et au saxophone soprano	WALTON BUEZ avec BARBARA POWERS au piano	MARY WESTON avec BILLY HAZARD au saxophone ténor	KIRK LIGHTSLEY et NORM DANKO	SIN ROLAND MARLA avec FRANK WESS au saxophone et à la flûte	JOE BALLANTYNE avec JOE HENDERSON au saxophone ténor	DICK HYMAN avec MARTY BRAY au cornet	8:30 PM
ÉVÈNEMENTS SPÉCIAUX ALCAN en collaboration avec CKAC 73 AM Salle Wilfrid-Paré Place des Arts	Spectacle d'ouverture JACK DELORENTE PARALLÈLES REALITIES avec PAT MERTENS, MERISSE MARCOCK et DAVE HOLLAND	MARYLAND PERSIMMON et BOB NOUVEAU ALAN et VIC VOSELL ALL STARS	LARRY GANTON et STANLEY JOSEPH	MODERN JAZZ QUARTET avec la participation spéciale du QUINTON MONMERY	ROBERT GRAY BAND avec les MERISSE HORNES dans leurs spéciaux ROCKERS & THE DATA Rhythm Kings	CHICK COOREA ELECTRIC BAND et AL DE BEOLA et WORLD SYMPHONIA	ARTA BAKER	Spectacle de clôture Les Galeries du Concert de Jazz d'Alcan 1990 et LIONEL HARTMAN AND HIS ORCHESTRA	9:30 PM
CBC-FM 100.7 présente JAZZ DANS LA NUIT Théâtre du Nouveau Monde	ALBERTIN avec KERRY WHEELER, NORMA WRESTON et JOHN TAYLOR	ELVIN JONES JAZZ MACHINE	ARCHIE SHEPP et son ensemble	ARTHUR BLYTHE et ses musiciens	TOHMY FLAMAGAN TRIO	DIRTY DOZEN BRASS BAND	RAY ANDERSON QUARTET	CAS LAMON A WILSON	10:30 PM

Hip- & lobsters: Dilly for Dali

by Mark Lurie

Live from McCultureland, it's the Salvador Dali Show!

The legendary Spanish Surrealist painter's work is currently on display at the Montréal Museum of Fine Arts for the first time in North America since his death only fifteen months ago.

This retrospective spans his entire career, covering a period of almost 70 years, and contains paintings, drawings, collages, photographs and manuscripts, as well as sculptures and jewellery.

Born in 1904 in Figueras, Catalonia, Dali began painting before he hit his teens. In 1929 he joined the Freudian-influenced Surrealists, who like him were committed to exposing the underlying currents of the subconscious mind.

Over the years the two constants in Dali's life were his marriage of 50 years to his wife and creative muse Gala, and his continually evolving art. The 135 works included in the current exhibit are linked in their pronounced colour and detail, and their hallucinogenic, dream-like qualities.

While the themes in his works are numerous and not bound to any single definite interpretation, there is nothing loose or messy about the art itself. The style in the bulk of his repertoire is precise and detailed, and his polished technique maxi-

mizes formal clarity. The challenge, then, contemplating his stilt-legged elephants, soft, flexible watches and floating, walrus-like rocks and mountains, lies in the interpretation of meaning.

Dali's impact in the world of contemporary art cannot be over-emphasized. The basic premise of his theory of Paranoiac-critical activity — "spontaneous method of irrational knowledge based on the interpretive-critical association of wild phenomena" — made him a pioneer of 'viewer response', the belief in the possibility of a broad range of interpretations for the same work of art.

His art, often juxtaposing dislocated fragments and dream-like landscapes or settings, set out "simultaneously (through) automatism and other passive states to systematize confusion and thus to help discredit completely the world of reality."

Yet none of this means that Dali's work is either entirely arbitrary or meaningless. Rather, recognizing his own subjectivity, Dali was wary of anything which purports to represent some initially accepted metaphysical truths, anything which claims to be objective to all perceptions. All of this makes his confessed admiration for Hitler back in the mid-1930s especially strange.

Yet it was for this precise reason that Dali was officially expelled from "the Movement" by his fellow Surrealist buddies. Dali's ideas on the subjectivity of art, then, take on additional resonance when view-

ing a painting like "The Enigma of Hitler" (1939). What is the significance of the fuhrer's torn photo lying in an empty soup bowl, presided over by a bat, and people (or ghosts) walking along through the water? And who took a bite out of that telephone receiver anyway?

Recurring phallic symbols and female bodies made up of drawers seem to imply Dali's sensitivity to the commoditization of women in an overwhelmingly male-dominated society (or else his endorsement of it — viewer-response at work again).

Dali expressly believed in the supremacy of the womb as creator as opposed to the crude architectural constructs of man, who should strive instead "to regain his prenatal place by using rounded, flexible shapes and gently protective materials." With that in mind, his ink drawing entitled "How Skyscrapers will look in 1987" will be of interest — mostly when one considers how far off Dali's vision was as compared to present-day society's.

Dali's ideology is distinctly creative in the face of a world bent on the real, the concrete and the systematized. When Dali explains that his "fight" is against progress and revolution and in favour of permanence and tradition, it should be remembered that he also prefers magic to medicine, complexity to the simplistic, individuality to the generic collective, and finally, soft watches to Time.

"Whether a watch is soft or hard," Dali is quoted as saying, "is of no importance. What counts is that it gives the right time." His sense of permanence does not embrace inflexible staticity, and, at least outwardly, Dali would seem to have been antagonistic to fascism. Yet he was sufficiently arrogant to believe in the truth of his own role in the cultural realm, and obviously wanted some vanguard of the establishment through which his work would be immortalized. His talent was enough to ensure this.

Dali's solutions, then, are not of great importance when viewing his work. What matters is the degree to which his art mirrored contemporary society, along with its impact on his psyche. While Surrealism is not representational, Paranoiac painting combines expressionism with mimesis, and finally asks the viewers what they see.

Salvador Dali will be shown at the Montréal Museum of Fine Arts until this July 29. For this event the Museum is open to the public seven days a week, from 10h00 to 19h00, and tickets include admittance to the exhibition Laliberté (during the museum's normal opening hours). Tickets are \$10, \$5 for students and senior citizens, and \$1 for the young'ns.



Exit a real walk-out

by Joyce Lombardi

"As soon as I accept that there's a child molester in me, I'll see that there's a Buddah and Jesus Christ in me."



So says Howard Selby, Jr., author of *Last Exit to Brooklyn*, the violent novel recently made into a film by Uli Edel.

Selby's coming of age in the rotting pit of post-WWII Brooklyn and his own tubercular body provided him with enough hatred and despair to scrape together this graphic collection of sadistic tales from the underworld.

Georgette, the junkie transvestite (Alexis Arquette), Tralala, the teen slut (Jennifer Jason Leigh), and assorted guido thugs are hurled onscreen in the same disjointed and naked way *Last Exit* was written. While other filmmakers have adapted one or two of Selby's characters to the screen, Edel is the first to take on the whole sordid gang.

Actors roam through the dark and desolate set, swearing, spitting, screwing. A nasty mix of surrealism Terry Gilliam's *Brasil* and Martin Scorsese's hyper-realist *Mean Streets*, Edel's film is viciously male. Cum, blood and booze are splashed all over the screen, all over women's bodies.

Fists wave in the air during the strike at the steel factory, fists smash faces at the bar. The only thing missing was fistfucking. But at least we got to sit through lots of regular fucking to flesh out the film.

I showed up late, just in time to catch corrupt strike leader Harry Black (Stephen Lang) rape his wife in response to her tentative late night caresses. The transvestites that flock around the local guidos get the same treatment. You gotta pay before you get the prized pricks, baby.

I decided to stick around. I shouldn't have.

Tralala, the lucky lady, finds an earnest young Idaho officer who actually loves her. Silly girl, all she wanted was the money. But after he shipped out, she realized she let the Real Thing go. She guzzles shots in the local bar, tears off her shirt, and the barboys descend. "C'mon, ah'll fuck awl ah ya bastards," she screeches. After groping and sloshing beer on her naked flesh, half the town carries her out to the junkyard by the canal. One after another, we are treated to a graphic gang bang.

Even banging in slow motion. Poetry in motion.

After the freshfaced grocery boy, apparently the only other man ever to love her, chases off the last caboose thrusting into Tralala's bruised and bloody body, he starts to cry.

The men sitting behind me start to guffaw. "He just wanted to be first in line," they chortle. Nervous giggles from the girlfriends. "Um, I don't think that's very funny," whispers a female voice. The next scene shows a mob celebrating the strike settlement, fists a-waving.

"The whole town had her and there they all are," howl the half dozen beastie boys sitting behind me. Hardee har har.

I lose it, get up, walk over to them, "You are some nasty-ass motherfuckers, do you hear me?" I hiss.

They heard, and hopefully so did a few others.

Why, I wonder, do we sit complacently in front of the screen god, not daring to challenge the celluloid trash shoved down our throats

(oh baby I want it so bad I can taste it, harder, harder, I promise I won't complain)?

Selby may have found his Buddah by writing overwhelming and putrid violence, but the flick didn't do much for me. What the hell was Edel trying to tell us by drudging up Selby's nightmare diary? Why watch yet another man arm wrestle his own tortured self-hatred?

We are no longer in the happy daze of the 'I like Ike' era (when *Last Exit* was written). Shock waves may have had more social value in the feel-good era, but more sophisticated and cynical audiences don't need the shock now. Yeah, fags and faces get bashed, chicks and workers get fucked, yeah, so?

Imagine if Spike Lee had made a film about crack wars. No beginning, no ending, just ice and vice. A film with a message no stronger than 'shit happens' isn't welcome in these days of panic. At least Lee exhorted us to do the right thing, even if he didn't tell us what it was. Edel just jerks off on us, zips up his fly, and tells us to get the fuck out.

Big Bang review at Foufounes

by Frosty

In a bid to keep you, the reader, updated in the latest of the latest hip-hop happening events in and around this festering city of ours (for those of you reading this in Chibougamou, that means Montréal) the *McGill Daily* is delighted to bring you a review of the awecifer (that's a contraction of awesome and lucifer, meaning just plain gory gee whiz great) show that happened (whoa, it's just like, such a happening word, like u no?) last Friday the 13th at Montréal's banal anal barroom, Foufounes Electrique. Whew... oh yeah, that was, uh, headlined by the Dough-

boys.

Anyways, the D-boys played two sets, one afternoon all-ages show and the later "adult" show that happened in the evening.

Well, I didn't see the afternoon show but supposedly it was alright even if the kids were rather sedate. According to Patrick, the D-boys concession man, the underagers were more interested in trying to scam ciggies and booze than in some good wholesome thrashing. I don't know what you think, but when the youths of our nation would rather smoke cigarettes than risk life and limb slamming in the pit, something is drastically wrong.

The "adult" portion of the show got off to an interesting start when Ewan's (formerly of Fair Warning & Fail-Safe) new band grunged out some tunes in hopes, I'm only guessing on this part, of attracting a guitarist cuz they only consist of a drummer, a singer and a bassist.

After that genuinely interesting set, Montréal's Bliss played some fairly somnolent stuff that had

the audience all keyed up and ready to wheeze—but I don't like to bad-mouth the local dudes, so let's give 'em the benefit of the doubt and say that the audience sucked. Yeah, that's it.

Anyway, after Bliss, L.A.'s Chemical People took the stage and managed to shove some life into the initially pathetic crowd (emotion, not numbers - it was a packed house). Sounding strangely like

Montréal's Infamous Bastards (soon to be playing in town, June 23 at La Terrace and later with Murphy's Law at Foufounes, after a 9-month hiatus), Chemical People excited and enthused the crowd in gleeful anticipation of the Dough-

boys. And when the D-boys hit the stage everyone had fun. The end.

Coming up May 19 at Montréal's #1 (as far as I'm concerned) art

galley/show bar/bar, Foufounes Electrique will be Bong Bang Theory, another one of those venerable Canadian bands working their way to the top. They're promoting themselves pretty well, with a video or two schedule for release real soon (like maybe this week) plus supporting Colin James in some sorta rock festival out west in Victoria and other young-band-on-the-rise stuff.

So see 'em while they're relatively inexpensive (\$6 for 'em and 'eir two openers, the Druids and Suffer Machine). Martin, their expatriate manager (how these guys can live with themselves after they leave Montréal I'll never know), also wants you to know they have two new songs, *Mother's Kitchen* & *Don't Love You*. So there.

Remember, that's Foufounes Electrique, 87 Ste-Catherine Est.

Skitsoids headline at palace for high-priced palettes

by Alex Poulis

"Skits-O-Phrenia" is definitely worth experiencing.

This witty revue of comic sketches, songs, and audience-assisted improvisational scenes is performed by the Wall Street Brokers, a newly-formed seven member professional troupe.

Director M. Lynn Gabriel, also a producer, author and playwright, created the group because "Montreal needs English improv-comedy on a regular basis," according to a press release.

One improvisational sketch featured a three-headed "tennis-ball surgeon" getting interviewed on a talk show. This character was inspired by a surgeon randomly plucked from the audience, whose hobby was tennis. To the delight of the audience, the improvisation featured three actors answering the hostess' questions one word per head.

The best scene is a parody of the

typical TV sports interview. Set in ancient Rome, the prepared sketch features a reporter, aptly named Brutus Mussberger, interviewing a superstar athlete named Mars Bubba Smith. Smith answers the journalist's questions by speaking with a Brooklyn accent.

Hydro-Québec is skewered several times throughout the two-hour revue.

The Brokers open and close this Actor's Equity production with a musical number ("Skits-O-Phrenia is a virtue"/"Skits-O-Phrenia won't hurt you") that showcases the various personalities of the cast members, who include Sabrina Burton, Peter Cureton, Claude Genest, Susan Glover, Robert Higden, Paul Raskin (also the music director) and Janet Ward.

The posh Restaurant Wall Street, located at 1225 Mansfield, corner Ste. Catherine, is the site of Montréal's first improvisational dinner-theatre.

Complete with dress code, and dishes like *fantaisie de crevettes* or

fricasse de volaille bonne femme, "Skits-O-Phrenia" is not a cheap experience. The dinner-show will set you back \$35 per person, plus tax and gratuities. Students might find it tough to afford.

But a more affordable alternative is available. A show-only deal

will cost you \$15, with tax included.

"Skits-O-Phrenia" dinner shows run from Thursday to Sunday and start at 20h30 each night. Shows only are presented on Fridays and Saturdays at 22h30. For reservations and further information, call 844-5024.



...alarme

Suite de la page 9

nous avons acculé ces pays à rechercher d'autres revenus que ceux qui s'effondraient, par notre faute. » En effet, pratiquement tous les efforts faits par les pays du tiers-monde pour stabiliser le prix de leurs exportations ont été étouffés par les intérêts économiques des pays « développés ». Le niveau auquel nous les exploitons est presque inconcevable. Par exemple, Dumont cite la statistique suivante : le montant total de l'aide au développement versé annuellement par les pays développés aux pays du tiers-monde ne correspond à peine qu'au tiers du montant des intérêts annuels qu'ils doivent nous rembourser.

Quand, en 1962, Dumont avait écrit *L'Afrique noire est mal partie*, on l'avait accusé de catastrophisme. Aujourd'hui, force est de constater qu'il avait plus que raison. L'Afrique et l'Asie sont maintenant confrontées à des crises démographiques incontrôlables. Dans de grandes régions de ces deux continents, le niveau de vie régresse, si bien qu'il serait beaucoup plus approprié de qualifier ces



pays d'« en voie de perdition », plutôt qu'« en voie de développement ».

En terminant, c'est notre système économique en entier que Dumont remet en question. Le libéralisme économique a mené le monde au bord du gouffre écologique. Il ne faut surtout pas que les pays d'Europe de l'Est profitent de leur nouvelle liberté pour suivre notre modèle : un développement exploitant le tiers-monde et mettant, de par son énorme gaspillage, en danger la planète entière.

« Pour les relations internationales, c'est bien le libéralisme qui, par l'échange inégal et le surendettement, a édifié la structure de notre monde, avec ses inégalités sans cesse croissantes qui en sont arrivées à être monstrueuses. Quiconque continue l'éloge du libéralisme devrait être obligé de vivre quelques temps, avec un groupe de volontaires, en stage dans les villages en ruines des paysans sans terre du Bangladesh. Ou encore dans les bidonvilles de Rio. »

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Commentaire

Le facteur culturel:

Nouvelle force mondiale

Ce sont les 25 et 26 juin que se tiendra à Dublin en Irlande, la prochaine réunion du Conseil européen. Faisant suite au sommet extraordinaire des Douze du 28 avril dernier, cette réunion aura pour but principal de proposer un plan concret d'union politique du continent.

La question la plus ambiguë au sortir de cette première réunion était sans aucun doute celle de la *Subsidiarité*. Dans *l'Express* de cette semaine, on définit ce principe comme celui selon lequel les « institutions communautaires se verront confier les seules tâches qu'elles pourront réaliser de manière plus satisfaisante que les états pris isolément. »

Comment la Communauté européenne réagira-t-elle face à cet abandon de souveraineté apparent? À vrai dire, la très insulaire Margaret Thatcher prône toujours le même discours conservateur vis-à-vis ce qu'elle considère être la menace de l'Axe franco-germanique. Sur le continent, le discours est un peu plus modéré mais soulève quand même de l'inquiétude.

Dans l'ensemble, l'union économique que tous acceptent -sauf la Grande Bretagne- recevrait un support beaucoup plus mitigé si elle se transformait en union politique. Pour combattre ce scepticisme on essaie donc de poser les bases de cette union politique en proposant une vision optimiste de l'entente, en insistant sur ses bénéfices à long terme.

La question de la réunification des deux Allemagnes fournit un exemple parfait de cette démarche. Les 16 millions d'Allemands de l'Est doivent baser toute tentative d'implantation d'une économie de marché sur l'harmonie politique qu'engendrerait nécessairement un accord culturel.

Par contre, lorsque Kohl et Mitterand ont réclamé la transformation du marché commun du premier janvier 1993 en une union plus globale, ils ont brisé un ordre établi. Pensons seulement à la dualité militaire qui a toujours opposé l'OTAN au Pacte de Varsovie. Qu'advient-il quand l'Allemagne de l'Est qui, loin de rejeter l'idée du marché commun, voudra complètement s'affranchir de Moscou?

Le modèle traditionnel d'un continent qui devait céder ses ambitions culturelles à des considérations économiques ne s'applique donc plus à l'Europe d'aujourd'hui. Le facteur culturel a acquis une place prédominante dans les changements actuels.

En effet il n'est pas nécessaire d'être devin pour voir qu'à long terme, l'Europe doit comprendre qu'il lui faut associer son union économique à une entité politique plus vaste que celle existant maintenant. Que ce soit à l'intérieur de la CEE ou de l'Union économique du Maghreb en Afrique, la réalité poli-

tique accorde un rôle prioritaire à cette donnée qu'est le fait culturel.

Le commerce qui règne actuellement en roi et maître partout sur le globe, devra, si l'on suit le modèle de l'année 1989, faire un pas en direction de la multitude d'entités culturelles. La montée des *Blocs* devra avant tout devenir un fait économique-politique se transposant sur une arrière-scène culturelle.

À l'exception près de quelques entités isolées culturellement et favorisant un ordre économique du genre de l'Asie du Nord-Ouest, ou d'autres au rôle historique à l'importance moindre comme l'Amérique du Nord-incluant le Québec-, nous assistons à ce que certains nomment le processus d'accélération de l'histoire.

Bien évidemment, rien ne sera plus jamais aussi rassurant qu'un ordre basé sur une dualité idéologique. En ces temps de gauche et de droite stagnantes, on ne pouvait guère s'égayer sur une ligne médiane comme celle sur laquelle s'aventure l'Europe actuelle. De la même façon, rien ne sera plus aussi rassurant qu'un ordre de relative prospérité économique que les pays dits développés connaissent depuis la fin de la deuxième guerre.

En fait en 1990, les différences culturelles sont devenues un facteur prédominant dans les changements politiques. Même des pays comme l'Albanie connaissent leur *perestrojka* -en albanais *perseritje*. L'Empire soviétique est plus que jamais menacé avec sa myriade de nationalités, de subir le contre-coup culturel que l'on croyait pouvoir atténuer par la force. Et ici-même la confédération canadienne est en proie au même éclatement, à défaut d'une reconnaissance culturelle.

Les dix prochaines années, sinon le prochain siècle sera définitivement marqué par ce nouveau multiculturalisme protégé par l'appareil étatique qui assurera du même coup sa sécurité. Au nationalisme de marché et de masse succédera le nationalisme culturel s'émancipant par les *Blocs* économiques et politiques.

Acceptant ce fait, on en déduit inévitablement qu'à l'heure actuelle seule l'Europe marche dans cette voie. Même si la route peut pour le moment sembler extrêmement cahoteuse, il n'en demeure pas moins que le virus de libération culturelle a frappé. Même avec tous les moyens mis à sa disposition, la médecine politique traditionnelle, n'arrive absolument pas à stopper la propagation qui lui sera probablement fatidique.

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Suite de la page 9

fonde sensibilité, voilà ce qui définit, entre autres, Chantal Beupré. Elle est convaincue, tenace, et exigeante envers elle-même. « C'est comme ça qu'on peut changer les choses, en allant toujours plus loin, sans se satisfaire de ce qu'on a ».

Chantal Beupré a sa place à prendre. Ouverte sur le monde, elle veut être de son époque et parler de ce qui la touche. « C'est en étant près de ce qu'on vit qu'on est universel ». « Son langage est celui des idées et de l'émotion ». L'auteure-compositeuse et chanteuse prend le risque d'offrir un spectacle et « si nous prenons le risque et le temps de l'écouter... "Pour faire lever le soleil" s'annonce un spectacle intelligent, vivant, énergique et passionné à l'image de Chantal Beupré. »

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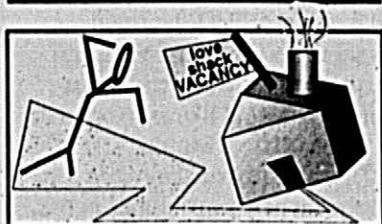
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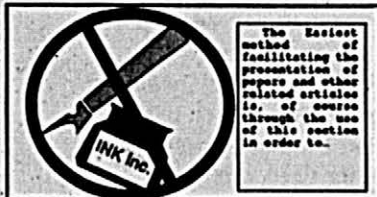
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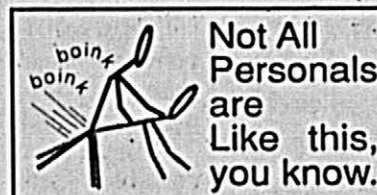
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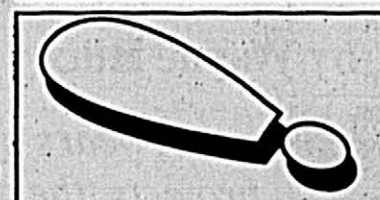
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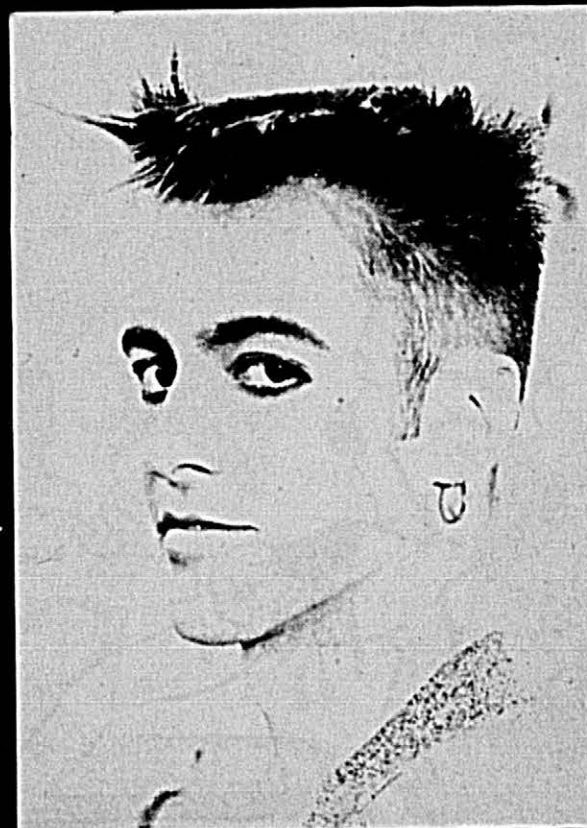
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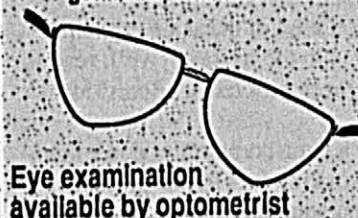
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Gouging out the heartland of the Cree

by Wayne Hiltz

Twenty years after the first James Bay hydro projects, the cultural devastation it caused is as evident as environmental effects like the disruption of wildlife habitats, mercury contamination and soil erosion. The threat has been renewed with Hydro-Québec's plans for a new project.

By flooding some northern lakes and diverting several major rivers, Hydro-Québec also disrupted the hunting and trapping activities at the core of Cree culture.

Rapid social changes resulting from the projects, like the influx of whites to the area and the influence of white-owned media, have also contributed to cultural disruption. The Cree are still trying to deal with juvenile delinquency, alcohol and drug abuse.

"All of a sudden on a big, big, scale, it was like an invasion," said Steven Bearskin, director-general of the Cree Board of Health and Social Services.

"There were only isolated incidents of these problems before 1975. But now it has basically gone out of control," Bearskin said.

The Cree culture remained strong and coherent until the 1950s, when the Canadian government first focussed its attention on northern development. The culture then came under pressure from white civilization when roads and airstrips moved into

the James Bay area to support mining and forestry developments.

Cree men were encouraged to work in these fields, but were never employed full-time and paid the same rates as white workers. Many were disillusioned by this experience and found out they could survive just as well by receiving welfare and supplementing their food supply by hunting.

By the early 1970s the proportion of Cree men remaining in the traditional economy had declined sharply. The 1972 Salisbury Report (named after Professor Richard Salisbury, then-director of McGill's anthropology of development program) discovered that only half of the 1250 men between the ages of 18 and 65 were involved in the traditional hunting and trapping economy.

The report concluded that Cree society would be confronted in about five years by a "relatively limited potential for expansion of the hunting economy, which is now harvesting game at almost capacity."

Mindboggling changes

The Cree needed some type of economic development, but not necessarily the huge hydro-electric projects begun on the La Grande River in 1972. While projects were nothing new for the Cree, this one was on a scale which completely overshadowed everything that had happened before. The results have been mindboggling.

"Cree society has blasted off all of a sudden into the 20th century within a period of 20 years," said Fernand Filion, director of Cree Social services and a member of the Salisbury research team who was in charge of the study on education and social factors.

"It took Western society thousands of years to go from a hunting economy to the present computer age. You now have young Creees that are going around in jets who were born in a meechuap (Cree teepee)," Filion said.

Rapid social changes in such a short period are bound to bring more than their share of serious problems with which even our society would have difficulty coping.

"The new world has come upon us and our society is changing so fast that we don't really know how to handle it," Bearskin said.

The result has been a noted increase in problems such as vandalism, alcohol and drug abuse, and suicide, although the high number of suicides has declined significantly in the last two years, according to Bearskin.

Filion attributed many problems to the Cree method of childrearing which is geared to life in the bush but not to an idle life in the villages and towns. Cree parents, who are very tolerant, still raise their kids in a very free way, he said.

"There are very few controls on behavior because there was very little they could get into trouble with. Just the effort to survive took everything out of them," Filion explained.

"But now kids can get into trouble. At 2 o'clock in the morning, they can break into houses, steal alcohol, get into fights or get drunk."

Said Dr. Charles Dumont at the Montreal General Hospital's Northern section, "It's not as bad as you would find in certain urban areas. But compared to 20 years ago there has certainly been a marked increase in the incidence of these problems."

Dumont also noted that the dramatic social changes have produced generation gaps within families. Some children may have absolutely no interest in the hunting and trapping lifestyle of their parents, creating a lot of stress. This has led to an increase not only in substance abuse but also to some abuse between spouses, which was quite unusual 20 years ago, Dumont said.

The Cree method of resolving disputes by consensus and compromise has declined somewhat, while resorting to violence has increased, especially when someone has been drinking, he said.

Invaded by the Global Village

Television has been the main transmitter of Euro-Canadian culture and has led to a high acculturation rate, especially among Cree youth. More than half of the Cree population is under the age of 25.

"TV has done more to change Cree culture than 10 generations of missionary priests," Filion said. "It really influences you at the root of your values — the way you feel and think about things."

Unlike parents in the south, many Cree parents cannot counteract its influence because they understand neither the language nor the culture.

Filion said it is not the traditional or acculturated youth who have the most social pathologies but those he termed 'transitionals' — those torn between the external culture and their own.

"Young Creees are torn between a sportscar and their grandfather's snowshoes or old hunting rifle," Filion said.

"They want to be Cree very much and are all for native self-government, but at the same time they would like an apartment in Montreal and to drive a Mazda."

But the Cree also realize the James Bay project has brought new possibilities in the form of a plurality of roles, Filion said. No longer will young Creees only become a hunter's wife or a hunter but also bush pilots, truck drivers, teachers, accountants, managers, doctors and nurses.

After talking about these problems for several years, many Cree communities have begun to get together to find solutions to their problems, in particular alcoholism. Alcoholics Anonymous chapters have also been set up in several towns — but only for reformed alcoholics and not for those who still have a problem. Alcoholics and those with a combined alcohol and drug problem are sent south to the native treatment centre in Oka.

James Bay II brings new threats

But all the Cree efforts to correct their problems and to build a strong nation with a vibrant culture is threatened with yet another invasion from the south.

Hydro-Québec plans to build two new projects on the Great Whale River (GWR) and on the Nottaway-Broadback-Rupert (NBR) river system which drains into James Bay's southern tip. They are scheduled for completion in 1998 and 2004, respectively.

But the Cree are fighting back against these renewed threats to their land and culture. Their political representative, the Cree Grand Council of Quebec, has intervened before National Energy Board hearings into Hydro's applications for export licences to New England.

Lawyers for the Cree have brought suits in federal and Quebec Superior courts to force both levels of government to live up to their word under the 1975 James Bay agreement, arguing that their consent is required before the GWR project can proceed.

They are also trying to sway public opinion in their favour, most recently with the joint Cree-Inuit odayak trip from James Bay to New York City.

The Cree fear that more projects will only mean more problems — less land to hunt and trap from, less opportunities for youth and more frustration, alcoholism, violence and cultural disruption.

"When you look at the scale of the proposed projects in the territory, we'll tend to see more of these problems," Bearskin said.

"If we as a Cree community don't learn something from the La Grande project and if we don't do something about it now, then it's going to be disastrous later on."



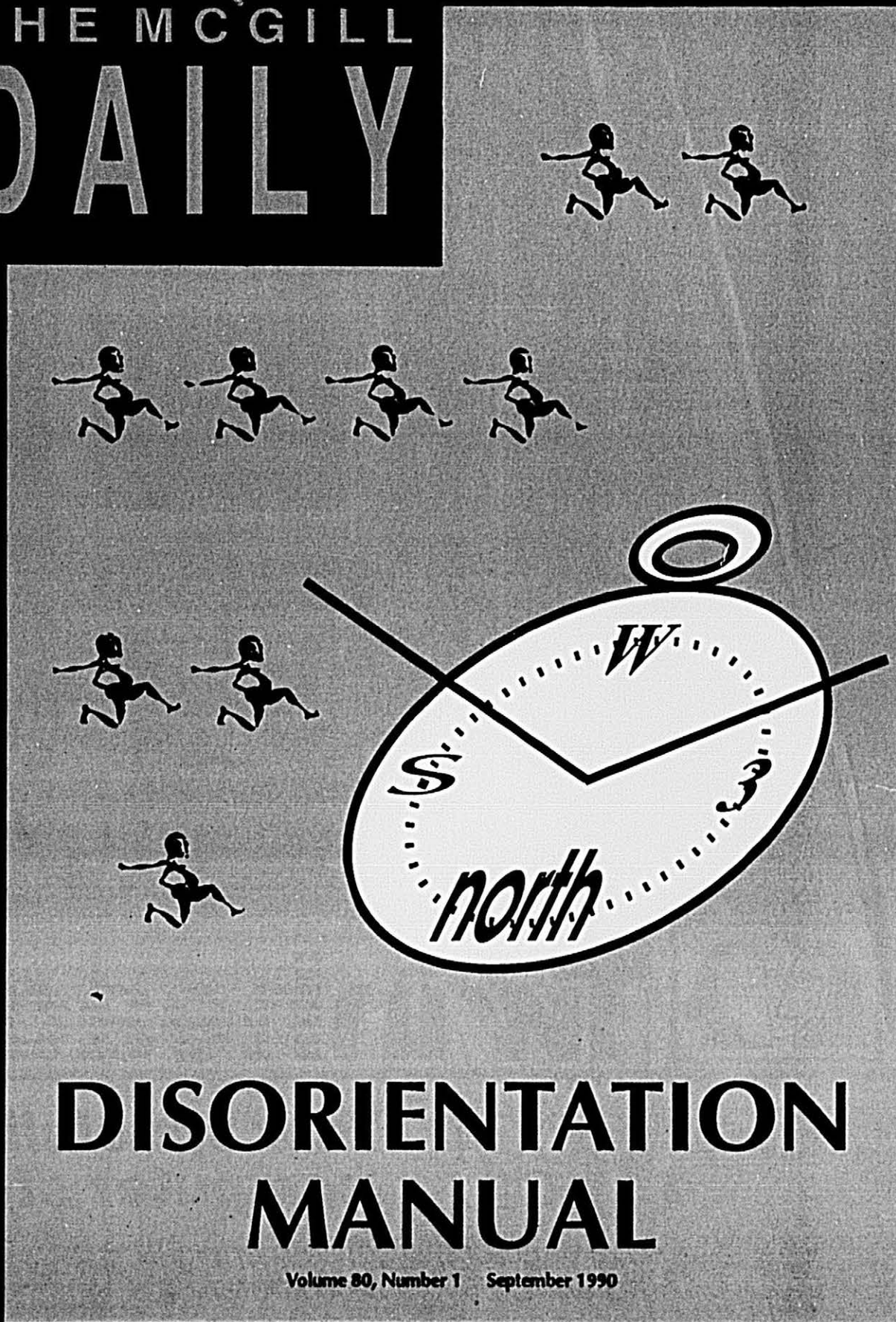
Not unlike ancient blood sacrifices, the present day provincial administration has an almost total disregard for the way of life they are sacrificing by forcing ahead with their Son of James Bay project.

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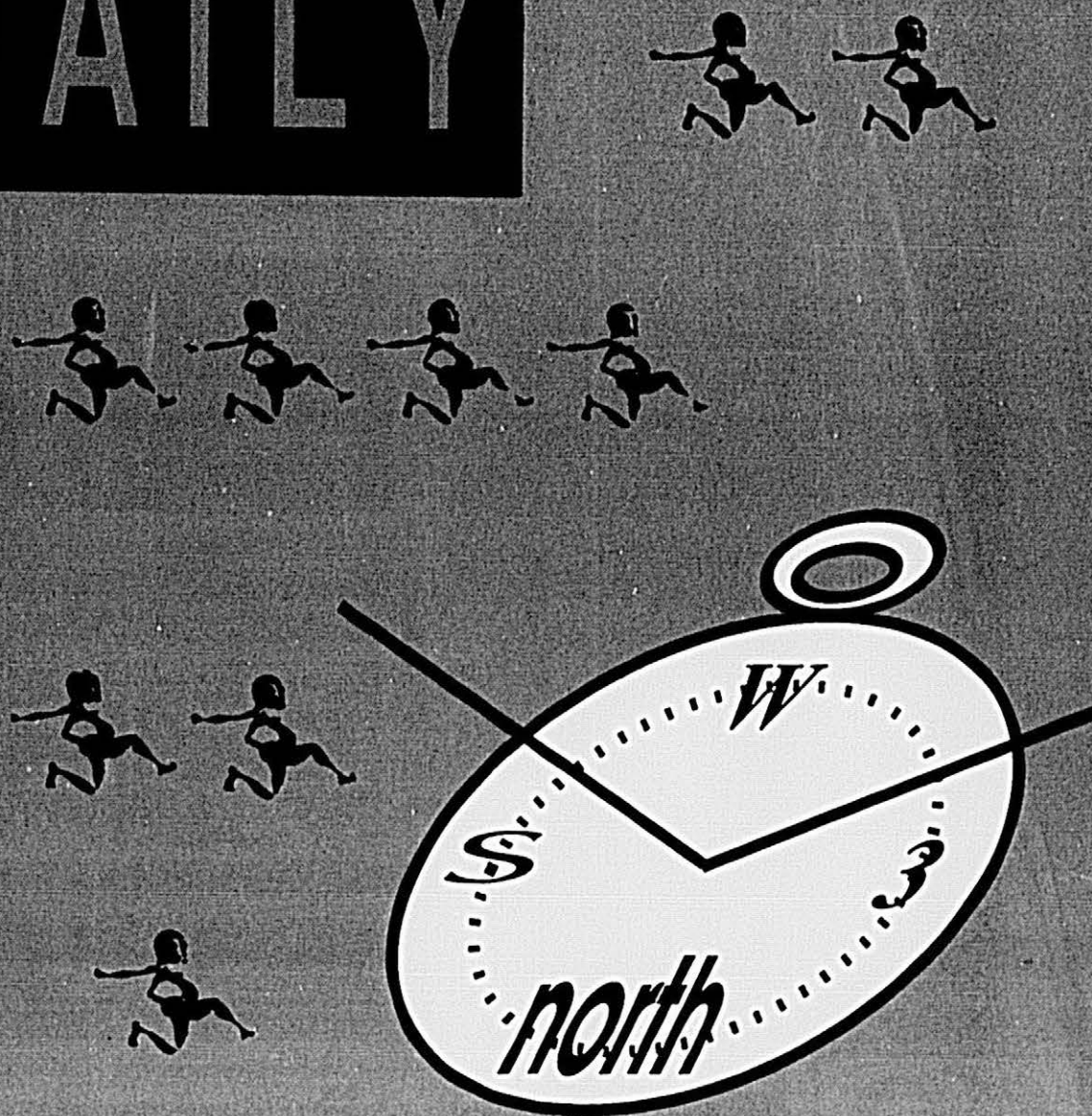
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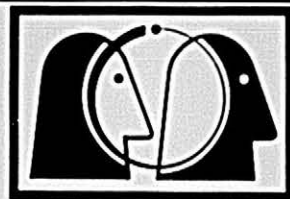
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THE MCGILL DAILY

editorial office

3480 McTavish, room B-03 Montréal,
Québec H3A 1X9
telephone (514) 398-6784

editorial collective

Carl Wilson, Susana Béjar,
Eric Smith, Heather MacKay

contributors

Wayne Hiltz
Daron Westman
Katerina Cizek
Bert Macfarlane
Sophie Cousineau
Mike Ryan
Jason Prince
Mani Haghighi
Mitu Sengupta

business and advertising office

3480 McTavish, room B-17
Montréal, Québec H3A 1X9

business managers

Marian Schrier
Rob Costain
(514) 398-6790

advertising managers

Caroline Elie
Boris Shedov
(514) 398-6791

advertising layout and design
Kenneth King

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APPROACHING THE MONOLITH

SUSANA BEJAR

McGill's power structure is conventionally described in terms of three main governing bodies: the Board of Governors (BoG), the Senate, and the Students' Society.

The first two are representative of the administration and the faculty; you could easily never hear about them if you don't read the *Daily* or some other campus publication. The Students' Society (SSMU) is the student government, representing all full-time and part-time graduate and undergraduate students. You'll see their birdie logo on campus posters and advertisements.

As a student you have a limited role in this structure. Our student government is technically run by students, but has little if any say in the decisions that are made about this school and the education you will get from it. These decisions are made at BoG and Senate. Until 1968, BoG and Senate were closed to all students. Today, students have token representation on BoG. Four of 44 governors are students. Student reps have a little over 10 per cent of the vote on the Senate, not enough for students to have any real influence, but enough to put a dead stop to demands for parity which opened the administration up to students in the first place.

The Guv'ners

The Board of Governors is the most powerful body at the university, and either initiates or approves all official business, from the school's \$240 million budget to student association constitutions. BoG controls all of McGill's finances, including salaries, student fees and investment portfolios.

It meets on the third Monday of every month at the top of the Administration building. BoG business is the responsibility of the University Secretariat. Sheila Sheldon-Colyer is Secretary of the BoG, and has been for years. She writes everything down. She knows it by heart. In effect, she runs this school. It's worth sitting in on a few meetings just to see her buzz.

The Board is composed of four student governors, five Graduates' Society reps (meaning alumni, not graduate students), five delegates from the Senate, the principal (David Johnston), three delegates from MUNASA (the association for non-academic staff), the Chancellor and vice-Chancellor, and 25 governors from the community-at-large (ie., the *business* community-at-large).

Of the 44 only the student governors are elected from a broad base — one undergraduate, one post-graduate, one MacDonald College rep, and the Students' Society president. The 25 business reps are elected by the existing board, which explains the incestuous and closed character that BoG has maintained through the years.

Quorum for BoG is low. It takes just ten governors to make any decision. In fact, between sittings, BoG's nine-member executive committee has the authority to exercise all the powers held by BoG except changing the Statutes, choosing a Chancellor or Principal, or dismissing teaching staff or senior administrators.

Much of BoG's business is also carried out by its plethora of standing committees, joint committees, and just plain committee committees. Student input on these is sparse.

BoG meetings are usually open to the public, although it is not uncommon for them to go into closed session halfway through for particularly 'sensitive' discussions. If you want to observe, get a pass from the the

You will not be allowed to speak. You might even be arrested if you try too hard.

secretariat's office (6th floor of the administration building, you might even see Sheila Sheldon-Colyer) the morning of the meeting, but be aware they've taken your name down.

You will not be allowed to speak. You might even be arrested if you try too hard.

The Fellas

Just under BoG is the Senate, an academic government which sets the curriculum, runs the libraries, decides who graduates, who gets tenure, etc., and can obliterate entire faculties or departments in a single bound.

They are, of course, "Subject to the authority and powers of the Board of Governors..." (6.3.0 Statutes of McGill University), but still manage to wield considerable influence and keep public controversy to a minimum.

All referenda results, association constitutions, etc. must be ratified by the Senate before being passed to BoG. Unfortunately the Senate is not so laissez-faire when it comes to

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student business. While it has been known to support student initiatives, the Senate also has a history of interfering with the student body — putting student organizations in trusteeship, revoking alcohol licenses, etc.

Student representation on the Senate is far higher than on BoG — almost 11 per cent (!) The rest of the 91-member Senate include professors elected by their departments, Deans, Vice-Principals, BoG delegates, the Chancellor, the Chairperson of the Board, the Principal, and Sheila Sheldon-Collyer (as The Secretary).

The Senate contains even more committees and sub-committees than the Board of Governors. Student representation on these is about the same as on the Senate itself, although some, like the tenure committees, conspicuously lack student input.

There is a 60-seat gallery for observers at the bi-monthly meetings in Leacock 232. These are usually open to anyone from the university community, though Senate (like BoG) can hold closed sessions.

The donut-busters

All graduate and undergraduate students are members of the Students' Society, by virtue of the fees we pay to it when we register. The Students' Society of McGill University (SSMU) is a council of elected representatives from undergraduate and graduate Societies. It operates out of the Union Building with a directly-elected five person executive.

SSMU also has some non-student power structures, including 14 employees, three of whom run the Society year after year. Don McGerrigle, the Executive Director, is perhaps the most infamous of the three bureaucratic staples. McGerrigle and others like him have protected the administration's interests since the mid-70s, when SSMU's debt to the university ballooned. Students' Society accepted a repayment deal that extends well beyond dollars and cents. The administration seized substantial control of the Society through the Joint Management Committee (JMC). In closed meetings with University reps, the JMC

decides the nitty gritty of SSMU's near \$7 million budget.

Call it coincidence but since the administration built its nest within the student union, Students' Society, onetime champion of democratization, went limp. Not so the administration which has effectively syringed out of SSMU all the right policies — money for a new athletics complex, student shares of bookstore profits, feeble stands against fee hikes...

Call it coincidence
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went limp.

Today, Students' Society manages the Union building, organizes carnivals and stages twice-yearly four-floors parties. Efforts have been made to get involved in other projects,

like community services, but these have repeatedly lost priority.

Your connection to SSMU is complicated. Student Council consists of the five member executive, student senators and governors, and faculty reps all elected in the spring by students.

Students also elect departmental and faculty associations. Faculty associations function autonomously from council, and big faculties like Arts and Science and Engineering have at times questioned the value of a centralized super society.

No group has posed this question more often than the Post-Graduate Students' Society (PGSS). With its own executive, its own inter-societal structures, its own relationship with the University and its own liaisons with off-campus organizations and political concerns, PGSS has been fighting for autonomy from SSMU, on and off, since the late 60s. Graduate referenda consistently yield over 90 per cent support for autonomy.

SSMU has refused to acknowledge the will of its membership, and the Senate has justified its refusal to assist graduate students with a hypocritical non-intervention stance. The situation PGSS now

September 1990 • 5

HISTORICAL RECONSTRUCTION

1966-67

Nov. — Some 150 McGill students are among 600 who march to Dominion Square to protest American involvement in Vietnam. Nearly as many McGill students counter-demonstrate to protest the protest, holding placards reading "Better dead than Red."

— The Daily publishes an article on Engineering Prof. Raymond Yong's Vietnam-related research. Student Council then fires Editor-in-Chief Sandy Gage, causing the Daily staff to resign. In reaction, the Arts and Science Undergraduate Society founds the 'Free Press' and a group of students form 'Students for a Democratic University' (SDU) to counter repressive student and university governments.

Dec. — Gage, now a national celebrity, is reinstated after a Canadian University Press commission investigation.

Jan. — l'Union générale des étudiants du Québec (UGEQ) demonstrates for govt. to take a stand on education policy. Student Council reverses its position and advocates joining UGEQ, under SDU pressure.

Feb. — McGill votes to join UGEQ.

— Students and faculty form co-operative Association to End the War in Vietnam.

March — Students elect 'activist' Council, many from SDU, partially on the platform of setting up a student-run co-op bookstore.

1967-68

Sept. — *Nous voulons une seconde université de langue française à Montréal!* Claiming l'Université de Montréal has run out of space for the growing pool of francophone students, 500 demonstrators sign-up for admission on placards.

Oct. — First issue of the Daily in French: « Vous êtes en face d'un Québec assoiffé de liberté et de justice sociale. Mais le Québec a évolué trop vite pour vous. Vous avez été dépassés par les événements. Pour tout dire, vous avez manqué le bateau. »

Nov. — Administration charges two Daily editors and John Fekete, staff writer responsible for the Boll Weevils column in the Supplement, with obscene libel. The column reprinted a satirical article from the Realist. Thirty students who refused to leave an occupation of the administration building in solidarity with the Daily also faced disciplinary hearings along with the three Dailyites.

Jan. — McGill students participate in UGEQ demo of 2000 in Québec city for loan and bursary reform.

1968-69

Sept. — After much pressure from SDU, Board of Governors approve recommendations to put eight students on Senate and to open Senate and Board meetings. Many students call this 'token'.

— The PolSci Association (PSA) issues manifesto demanding "a change in the political orientation of the university to one that is explicitly critical of the status quo." The PSA call for democratization and parity representation is soon followed by similar statements

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Daily Disorientation

finds itself in illustrates how difficult it can be to make changes within the existing structures.

Getting things done

Maybe you think McGill should boycott Shell, or that the constitution of the SSMU is objectionable, or that education should be free. Depending on what you're after, it may or may not be worthwhile to go through the 'proper channels'. Test the waters. Talk to the student reps. If you can't find a counsellor or Senator or Governor who will listen to you, then you know you don't have a hope in hell of getting on a meeting agenda.

If you decide to go ahead with a project, squeeze everything you can out of SSMU. Not enough people challenge them to perform the governing functions they were created for, which is partly why they're so ineffectual today. Check out the Executive. You can find them in their private offices, behind a huge counter at the back of the Union Building, main floor. Despite appearances, they can be fairly accessible. If you can convince an Executive to present a motion to Council for you there is a very good chance that it will pass — its the nature of the beast.

Another direct route to the SSMU agenda is through your counsellor (ie.,

the engineering rep if you're an engineering student). Counsellors tend to take themselves very seriously, and if it's 'your' counsellor they will probably feel some responsibility to you. Other lobbying tactics include notes in councillors' mailboxes (there are no office hours), or catch them at the new information desk scheduled to open this September in the front of the union building.

The first 20 minutes of every council meeting are allotted for questioning and are open to all students. If you wish to speak at any other point in the meeting, you must be granted speaking rights. Student councillors haven't been politicking as long as their counterparts in the upper echelons of McGill, so there tends to be a lot of confusion and time lost on procedural bickering. Bring a good book. Don't expect any issue to be dealt with in a single meeting. Council is notorious for losing quorum halfway through its agenda.

If these people do not listen to you then you are on your own. Your only constitutionally delineated alternatives are initiating a student referendum or a general assembly, or (if you're challenging an existing SSMU policy) approaching the Judicial Board.

To initiate a referendum, or a general assembly, collect signatures from the Student Body and watch out for important deadlines. The guidelines can be found in the by-laws of the SSMU constitution. This is a public document. Go to the Students' Society desk in the Union Building and ask for it.

Of course, there are drawbacks that you should know about. Only two General Assemblies have reached quorum in living memory, and even when they have quorum they're easily hijacked by anybody with a lot of friends. There is no appeal of the rulings of the five-member Judicial Board (and despite the Constitution binding all parties involved to the Board's rulings, the Executive have been known to overrule them).

September 1990 • 7

from Sociology, English and History.

Oct. — 10 000 students march for educational reform, proclaiming "Il n'y a pas d'autorité."

Nov. — The PSA strikes and 150 students begin a 10 day occupation of the fourth floor of Leacock proposing departmental reform and alternative learning methods.

Jan. — More than 150 students disrupt McGill's first open Board meeting requesting the abolition of the Faculty of Management and that governors associated with Noranda be thrown off the board.

— Two hundred Black students occupy a Sir George Williams University (now part of Concordia) computer office in protest of proceedings in the "Anderson Affair" hearings regarding students' charges of racism against a professor.

Feb. — The Radical Students' Alliance presents demands at Senate including an elected principal, replacement of the Faculty of Management with the Faculty of Labour, and public, 24-hour libraries.

— Riot police arrest 94 students occupying computing centre with charges of arson, conspiracy and public mischief after nearly \$2 million of damage.

— McGill principal moves to fire political science lecturer and campus agitator Stan Gray for "willfully impeding the business of the university."

March — McGill digs its heels in with some thousand riot police when 10 000 demonstrators calling themselves Opération McGill march on campus. Shouting «McGill français» and «McGill aux Québécois» the marchers distribute pamphlets, many authored by Stan Gray, describing the oppressive force of an elite English academy in a French society.

1969-70

Oct. — McGill students join 200 others to block American border in protest of underground nuclear testing at Amchitka in the Aleutians. Buses are stopped by police eight miles from the border.

— McGill has windows broken, files strewn and burned, and cars overturned in the Murray Hill Riots.

— Student Council withdraws student senators to oppose the system under which McGill is governed.

Feb. — Five McGill students arrested in connection with an article published in "Student Forum" calling the 'Anderson Affair' trial racist.

1970-71

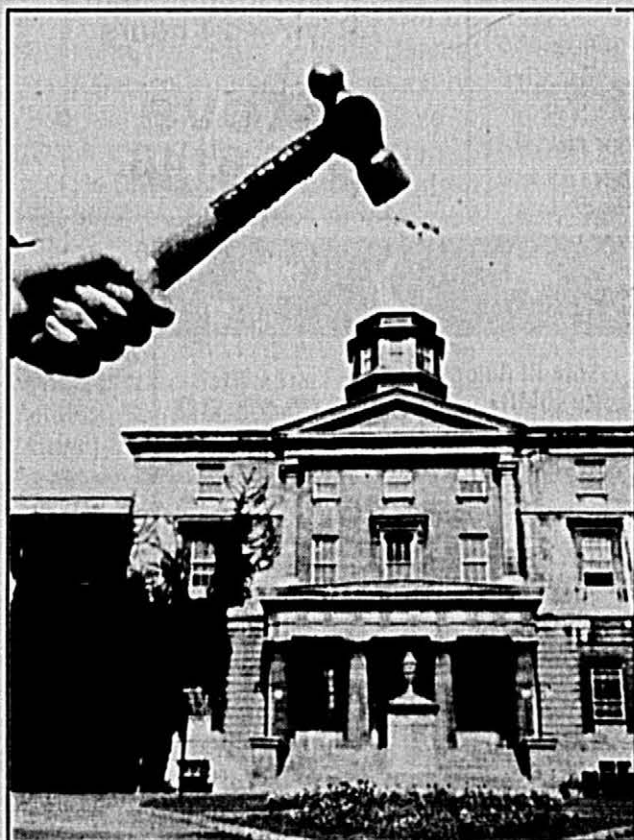
Sept. — Saying, "We're being fucked around left, right and centre at McGill," students form Black Students' Association.

— FRAP (Front d'Action Politique) forms McGill wing to fight for urban reform.

— Advised by PoliSci prof. John Shingler, students form the Committee for the Liberation of South Africa, precursor to today's SAC.

Oct. — Maoist students disrupt a speech by U.S. environmentalist Barry Commoner, saying the pollution issue is just 'political mystification' by apologists for U.S. imperialism. The Administration has police drag the students away, bashing a few heads in the process. Most students seem to think the whole incident a bit silly.

Oct. 15 — 3000 attend Front de Libération du Québec support rally at Paul Sauvé arena; UQAM students and



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EVERYDAY DISORIENTATION

THE MCGILL DAILY, McGill's semi-official psychic disorientation organ, will begin regular publication September 5, and publish nine times every two weeks throughout the academic year. The *Daily* is the only daily student paper in Canada and covers news, culture and concepts at McGill and in Montréal from alternative angles, in both English and French.

The *Daily* is produced by student volunteers, autonomous from all other student groups, and run democratically by the students who work on the paper. All are welcome. Watch for recruitment notices in the paper and around campus.

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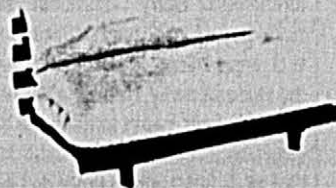
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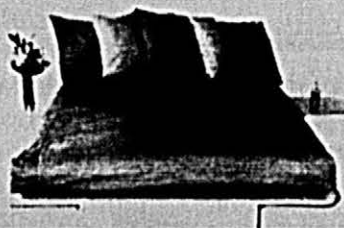
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Daily Disorientation

SSMU is permeable, but it's a frustrating organization with a weak constitution. Luckily, said constitution is flammable, for times of frustration — as one SSMU ex-VP External demonstrated at Council last year.

Intervening with Supreme Justice

Now what if, just what if, you wanted to approach BoG or the Senate?

Senate meetings are open but you have no speaking rights unless you can get them approved at a prior meeting or by the Steering committee. Approach your Senator with your business and ask them to take it to SSMU's Senate/Board Caucus. S/he will probably have an easier time than you winning the support of other student Senators. It will make things even easier if your Senator can get a member of the Executive to lobby for you.

That is, assuming the two of you hit it off. Remember, your student reps are under no obligation to humour you, and your Senator could just as easily toss you a scowl. If this happens you can always try another student rep (there are 16 of them, after all) or go to the Senate/Board Caucus yourself, or contact the VP University Affairs. Don't hesitate to approach one of the faculty Senators.

Go to Sheila Sheldon-Collyer and get a list of all the Senators. Press for their addresses. If *nobody* is willing to act on your behalf, then you are stuck. But if you find somebody, then start lobbying for your position. Chances are you'll never be able to speak for yourself at the actual meeting. Someone who's been around Students' Society for a while (say, the President) can tell you who the most useful people to lobby might be in your particular case. Take advantage of this.

Boogying down with BoG

It's a cold day in Hell when students deal with BoG. While the BoG is the final authority on student referenda results, student association constitutions, letters of agreement between student groups and the University, it has never wel-

comed input from individual students who might have ideas about the administration of the school.

If you have an item you think should be on that agenda, be prepared for the worst. As a non-governor you have absolutely no speaking rights at Board meetings. To speak at a meeting, you have to get the Board to vote you speaking rights at a prior meeting. This rarely happens.

Conventional tactics here are similar to those for Senate. But now there are only four student reps to choose from. If none of them are accommodating, the Senate/Board Caucus flops, and the VP University Affairs hates your face, your only other hope for student support is to ask Council to mandate the President (who sits on both BoG and Senate) to present your business. You might have better luck looking for support from a non-student governor. Either way, fat chance.

If you get an in, then go straight back to Sheila Sheldon-Collyer, get a list with Governor's names and addresses on it (or consult this manual's BoG conflict-of-interest kit), and lobby like you love it.

Keep in mind who holds the voting majority on BoG and Senate, and for that matter Students' Society. Realistically, there are severe limits to how much can be accomplished by relying on these people, unless you have tremendous public pressure on your side.

If McGill seems monolithic and impenetrable, that's because it is. Functioning more like the corporation it is than the community it often claims to be, McGill offers students little more than purchasing power.

Students aren't the only group left out in the cold. Non-academic employees, the greater Montréal community, and many of the teaching staff are left equally if not more powerless (their jobs are at stake). But by force of numbers, and to some extent through economic and bureaucratic power, students have occasionally made a difference on this campus, and could again. And so could a big bomb.

If McGill seems monolithic and impenetrable, that's because it is.

September 1990 • 9

faculty suspend classes to support FLQ demands. McGill Faculty Union declares its support.

Oct. 16 — 300 McGill students protest the War Measures Act (WMA).

Oct. 18 — Pierre Laporte found dead in car trunk; student support for FLQ ebbs, but opposition to WMA continues for months, drawing thousands to city-wide rallies and hundreds to McGill demos over the Act and illegitimate internments.

Feb. — McGill, U de M, and UQAM students and faculty march on U.S. Consulate to protest the extension of the Vietnam war into Cambodia and Laos.

1971-72

Oct. — Three SGWU students involved in the computer centre occupation receive sentences totalling 28 months.

— Students join 15 000 to protest employee lock-outs at La Presse. CEGEP student Michèle Gauthier is killed and hundreds others injured.

Nov. — Sociology professor Marlene Dixon publishes several articles in the *Daily* on the role of revolutionary intellectuals within the academy.

— One week after levelling charges of incompetence, a nervous administration renews Dixon's academic contract following student petitions.

— Using words like 'union', TAs protest static salaries. Arts Dean Vogel later approves an additional \$300 000.

March — Independent Students for a Free *Daily* sink Students' Society policy which would have the editor sign an 'apoliticism' contract.

1972-73

Sept. — Students form Liberation School as an alternative to McGill education.

Oct. — Québec law students, including McGill's, boycott classes and more than 1000 march on the Palais du Justice to protest the Bar's abuse of its powers in a proposed restructuring of Bar requirements.

— Members of the McGill Student Movement disrupt a speech by Nixon adviser and McGill graduate Zbigniew Brzezinski. MSM members call Brzezinski an imperialist and compare him to Hitler, until Principal Robert Bell orders Barnes guards to arrest the students and suspends two of them, comparing their tactics to (guess who?) Hitler's.

— Students form Gay McGill, the city's first queer campus group, as a moderate alternative to the Front de Liberation des Homosexuels; they later succeed in getting funding from Students' Society, which provokes a storm of campus scorn.

Nov. — The *Daily* publishes its first-ever Gay (and Lesbian) Supplement; several staff members resign in protest.

Dec. — UQAM students boycott winter registration to protest administration crackdown on late fee payment; government threatens to expel those who do not or cannot pay, leading to a three month strike at UQAM and Sherbrooke.

Jan.-Feb. — Student parents occupy the eighth floor common room of the Leacock building for ten days seeking Day Care facilities on campus; the occupation is ended by court action, but succeeds in building a campus consensus. Students' Society grants funding

to a Day Care co-op in March.

1973-74

Oct. — Two hundred sixty McGill maintenance workers hold four day strike, receiving endorsement from McGill Faculty Union and 2500 students and staff.

— Four members of McGill Student Movement are arrested in Union Building after organizing "Mass Democracy" meeting to denounce Zionism. Senate committee later charges three with inciting assault.

Dec. — Ad hoc Committee for Democratic Rights forms to ban cops from campus.

1974-75

Sept. — Morgentaler Defense Committee sets up office in Morrice Hall.

Oct. — McGill for Farmworkers Committee launches boycott of Dominion food stores collecting 2000 signatures.

— Women's Collective is awarded half control of the ASUS publication, McGill Free Press.

Nov. — Sociology professor Marlene Dixon announces resignation citing "de facto dictatorship of the reactionary senior faculty" as the main reason for her action.

— A group of forty women revive Women's Union, defunct since 1968. In Feb., the Union will get office space in the Union Building.

Jan. — McGill women form committee to establish Women's Studies degree program.

March — Students' Society attend ANEQ constitutional talks. McGill then shelves ANEQ when general assembly fails to reach quorum.

1975-76

Oct. — ANEQ opens Montréal regional office in Union Building, although McGill remains observer member.

Jan. — Arts TAs launch five-week work slow-down which escalates into a strike to pressure Dean Vogel for higher salaries. TAs later accept a compromise increase.

1976-77

Oct. 14 — McGill workers and two-thirds of students join in a Canada-wide general strike against the Trudeau government's wage and price controls. 20 000 take to the streets in Montréal.

1977-78

Feb. — Students demonstrate against Students' Society involvement with the Royal Bank claiming the bank supports governments of Chile and South Africa.

March — Students form Committee to Fight Against Differential Fees after Québec announces hefty fee increases for foreign students.

1978-79

Oct. — Students petition against Gen's wet T-shirt contest.

Nov. — Students lobby for campus-wide referendum to join ANEQ.

Dec. — Two hundred Iranian students protest police brutality in the arrest for deportation of 23 McGill and Concordia students.

Jan. — 30 economics graduate students sign a petition

BOARD OF GOVERNORS

MCGILL SNAKES AND LADDERS

DARON WESTMAN

In the absence of adequate conflict of interest guidelines for the University's Board of Governors, the McGill Daily offers the following do-it-yourself kit as a public service to new students.

For example, recently there have been calls for the university to divest from Repap Enterprises, a company which some criticize for their record regarding the environment and Native peoples. It may be difficult for these arguments to get a fair hearing, with members of Repap's Board of Directors on McGill's BoG, and with the existing financial relationship between the two bodies. Now you can be the judge.

Instructions: Check the following table, which profiles a sample of the corporate members of the Board, especially their affiliations to other Boards of Directors. When you spot a potential conflict of interest, write immediately to the appropriate address to register your indignation (all the addresses are in Montréal unless otherwise indicated).

Aside from their own directorships, note their relationships to other businesses and other BOG members: family ties, interlocking directorships, memberships in the same clubs and committees, etc. For example, Hugh Graham Hallward has one blood relative and one relative by marriage (John Philip Fisher) on the McGill BOG, and he also serves on the board of the Southam Printing Company Ltd. (Fisher is CEO of Southam Inc.; he is also the son of Philip Sydney Fisher, who married into the Southam family). Similarly, the junior Desmarais on the university's Board is related to the Desmarais who runs Power Corporation. See how it works?

Other connections are harder to spot. Did George Petty become a member of the Board because of endowments to the economics department? We know that Bishop's University gave him an honorary degree, a Doctor of Philosophy no less, for setting up their conservative economic think-tank. BOG Chairperson Alex Paterson happens to be president of Bishop's University.

What all of this means, aside from the fact that the McGill BOG can be a very small (and business-oriented) world, is now up to you, with the *Daily* version of McGill Board of Governors handy-dandy do-it-yourself conflict of interest guidelines kit. Future installments of this kit will let you play the game with more governors. For now, good luck and have fun.

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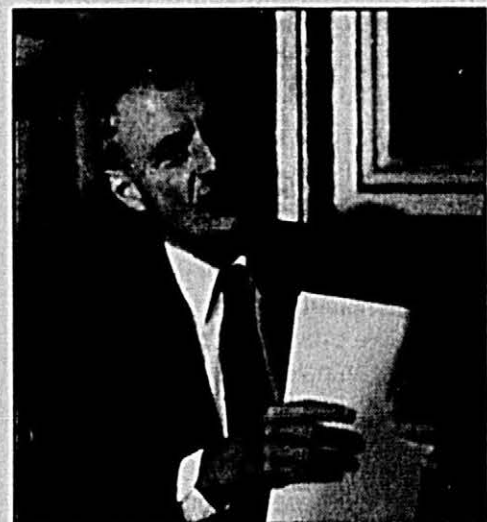
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Hobbies: golf, tennis, cross-country skiing
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Hobbies: skiing, golf, tennis, sailing

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Clubs: The Toronto, Mount Royal, Mount Bruno Country, Algonquin, Lyford Cay (Nassau)

Hobbies: golf, swimming, reading

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denouncing what they call the "totally unjustified" promotion of Professor Antal Deutsch while professors accuse the administration of violating departmental autonomy. Deutsch was promoted by a Statutory Selection Committee which bypassed standard procedure.

March — McGill rejects ANEQ in referendum.

1979-80

March — Daily repatriates control over fee levy and budget in first step towards complete autonomy.

1980-81

Nov. — 200 McGill students demonstrate for university divestment from South Africa.

March — McGill students vote to grant the Daily full autonomy from Students' Society.

1982-83

Sept. — Over 150 students outside Redpath library take part in a spontaneous three-hour "screaming and shoving" debate over Israeli responsibility for massacres in Palestinian refugee camps.

— Law Students' Society votes to divest Society funds from the Bank of Montreal because of links with South Africa.

— 800 McGill students petition to prevent the Canadian Armed Forces from conducting job interviews on campus.

March — Campus-wide referenda declare Students' Society against Cruise Missile testing and in favour of a nuclear freeze, university divestment and joining ANEQ.

1984-85

Oct. — The Daily begins publishing information on fuel air explosive (FAE) research conducted by McGill engineering Professors Knystautas and Lee, precipitating small campus demonstrations.

1985-86

Sept. — Southern Africa Committee (SAC) officially adopts anti-apartheid position with divestment as a stated goal.

— McGill cafeterias cease all purchases of food from South Africa

Oct. 12 — International day of student protest against apartheid. 40 students occupied the Alcan offices at 2001 University for 2 or 3 hours. 23 were arrested, detained and charged with illegal occupation

— 35 McGill students occupy the administration building to protest McGill's many investments in firms and banks linked to South Africa.

Nov. 13 — McGill Senate passes a motion recommending the University's complete and immediate divestment from companies holding interests in South Africa.

Nov. 18 — 1200 students protest outside a McGill Board of Governors meeting. After four unrelenting hours BoG finally votes to fully divest McGill's funds from banks and corporations doing business with apartheid. Full divestment affects \$45 million worth of holdings linked to South Africa excluding \$400 million still invested in the Bank of Montreal, which continues to

LITTLE GREEN CRIMINAL

ROB MACFARLANE

Like every happy bureaucracy, McGill has a penal system. McGill's student criminal code is transcribed in the Handbook on Student Rights and Responsibilities, better known as The Little Green Book. Every student gets one.

This pamphlet contains the rules of conduct for McGill students; procedures for the prosecution and penalization of violators; a charter of student/criminal 'rights', with procedures for student grievances; and regulations concerning sexual harassment. Most people toss it in the trash when they get home, but it's worth knowing. Inside out. If you want to get away with anything.

The 'Code of Student Conduct' includes academic and non-

academic regulations. Academic offenses at McGill are no different from academic offenses at any North American high school: plagiarism, cheating, stealing exams or lying to gain admission.

The non-academic code prohibits theft, vandalism, assault and harassment anywhere on campus or "in a University context." It also defines use of a University computer facility without permission as an offence — hackers beware.

Shit disturbers should also be aware of an ironic little item entitled "Picketing and Demonstrations." It is 'criminal' to threaten anyone when you have the muscle or the mob to carry out your threat. And it is 'criminal' to incite a mob to violate the Code.

If you've violated the academic or non-academic Rules, you will be dealt with in one of two ways: by summary hearing or by disciplinary hearing.

In a summary hearing you meet the Dean of Students. You can bring witnesses along for moral support. You may be pardoned; you might be failed (for academic offenses); you might be fined up to \$100 (for non-academic offenses); you could be blessed.

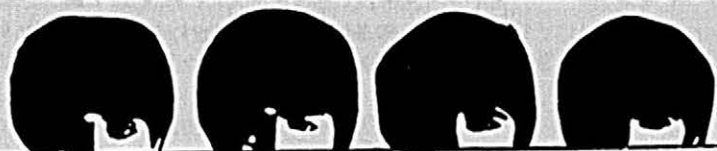
If Deans frighten you, you can request that your case be heard by a Disciplinary Hearing Committee (five voting members: three academic staff and two students). This can turn into a quasi-judicial event. Both the prosecution (a senior University official) and defence (you, with an advisor) can call witnesses and present evidence. A majority vote of the committee decides the ruling. They have the authority to fine you up to \$250, suspend you, and expel you. There is an appeal structure, it's kind of like déjà vu.

McGill has a Charter which is supposed to guarantee students certain rights. Some of these are already stipulated in federal and provincial law, while others outline the academic and procedural rights of students. Or rather, they outline the obligations of the University to the student body as a whole. Don't get too excited; this mostly includes obligations like providing course outlines in the first week of classes, or meaningless phrases like making "every reasonable effort to maintain the quality of education it dispenses." You know, like doubling tuition fees.

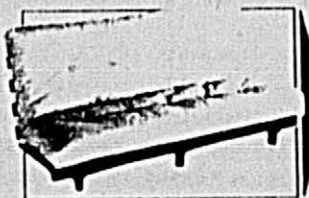
If you decide the University has violated your rights, take it to the Senate Committee on Student Grievances, a committee of three academic staff and two students.

The Committee accepts cases of unfair academic evaluations, and alleged Charter rights violations. It can "fashion any remedy it considers appropriate under the circumstances," short of fining officials or expelling them from McGill.

The current chair of the Committee on Student Grievances is Professor Edith Aston-McCrimmon (Physical and Occupational Therapy), 398-4523.



FUTON MANIA



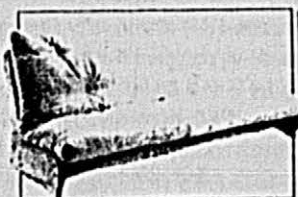
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McGill also appoints an ombudsperson who is supposed to assist students wanting to resolve complaints against the University without being subjected to formal grievance procedures. She may conduct investigations, make recommendations to the administration, or act as a mediator in disputes between a student and the administration. Her name is Annette Werk (Social Work), she can be contacted at 398-7059.

The ombudsperson is a good route to take for smaller disputes. But don't expect her to blast the administration for you. The only way to do that at McGill is to take a public stand. She's also not the best place to go about sexual harassment, though she can help point you in the right direction.

The Little Green Book defines sexual harassment as any physical or verbal display of sexual attentions which could be "reasonably" construed as "vexatious or abusive."

Any student who feels s/he has been sexually harassed can either take the case directly to the chair of the Committee of Student Grievances, or to four assessors designated by the University to receive and evaluate such complaints.

The assessors conduct confidential investigations, then present a report with recommendations to the principal. They may or may not recommend that disciplinary action be taken against the offender; either way, the principal has the final say.

If David Johnston decides that no disciplinary measures are warranted, then the case cannot be pursued any further under the code.

If penal measures are taken a disciplinary body is convened (the composition of the body varies depending on whether the alleged offender is a student, professor, or non-academic staff). No evidence collected by the assessors can be used at these hearings. Instead, the committee must collect its own evidence. The committee's ruling is binding.

The four sexual harassment assessors for 1990 are:

- Ms. Joan Beneteau (currently between appointments)
- Prof. Katrine Stewart (Plant Science, MacDonald College), 398-7865
- Prof. Patricia Wells (Physical & Occupational Therapy), 398-4508
- Prof. Martin Zuckerman (Physics), 398-65247

Note: there's a movement afoot in Senate to broaden sexual harassment guidelines to include less obvious cases like consensual sexual relationships between teachers and students. The proposal would require faculty to report their relationships to the Dean. Students might be reassigned advisors, and changed out of classes.

You may never have considered choosing a lover an example of harassment. The Little Green Book says nothing about that.



lend money to South African businesses.

March - Fifty McGill students embark on silent tour of the campus to express concern over the silence in the western media over struggles and genocide in Kurdistan, Guatemala, Namibia, and East Timor.

1986-87

Sept.-April - McGill students & others take part in civil disobedience with the Direct Action Network Against Military and Nuclear Racism, focusing on apartheid and Namibian uranium shipments at the Montréal Port.

Oct.-Nov. - ANEQ holds a general unlimited strike which succeeds in maintaining the tuition fee freeze, staving off the threat of CEGEP tuition fees and scheduling a gov't/student round-table on loans & bursaries.

March - Little Red Wagon, an anti-military affinity group, stages a week-long occupation of the offices of McGill VP of Research Gordon Machlachlan to protest FAE research. Support comes from an ad-hoc student committee, Students' Society, PGSS and McGill Employees for Nuclear Disarmament.

April - over 200 ANEQ members occupy the Youth Secretariat offices on Stanley street to protest a breakdown in loans and bursaries negotiations with the Québec government.

1987-88

Nov. - PoliSci students petition for feminist course content.

Jan. - Students and others protest the Montréal passage of the Olympic torch, citing Olympic sponsor Shell Oil's genocidal treatment of the Lubicon natives in Alberta.

Feb. - Nicaraguan contra representative Tony Ybarra speaks at Stewart Biology at the invitation of the PoliSci Students' Association, and is confronted by furious students. The event touches off a 'free speech' debate amongst student activists, which lasts the rest of the year.

March - Students of Concordia's Black Women's Congress mobilize over 1500 to demonstrate their anger over the manslaughter acquittal of MUC police officer Allan Gosset, who shot Black youth Anthony Griffin on Nov. 11, '87.

March - A campus referendum gives approval to the McGill bureau of the Québec Public Interest Research Group (QPIRG) amidst concern by other student activists that QPIRG would draw funds and attention away from already-established groups. QPIRG has since become one of McGill's most effective student groups.

1988-89

Sept. - PGSS representatives boycott Students' Society council meetings over autonomy/representation question.

Sept. - A McGill student is allegedly gang-raped at the Zeta Psi fraternity. The McGill Coalition Against Sexual Assault is formed.

Oct.-Nov. - ANEQ is on strike for loan and bursary reforms.

Nov. - the Coalition Against Apartheid organizes a demo to demand divestment of Québec Iron and Titanium (QIT) from South Africa. Demonstrations against QIT and Shell continue throughout the school year.

SONGS OF WASTED YOUTH

Last year, Claude Ryan, Robert Bourassa and the Montréal Chamber of Commerce announced their plot to decimate the tuition fee freeze and abandon the U.N.

Charter goal of phasing in free higher education. Students in every CEGEP and University in the province were enraged. Studies predicted accessibility would suffer, thousands of Québec students dropping by the wayside.

Students took to the streets, crying "Non-non-non au dégel!" and howling for Ryan's hide, the most impressive show of solidarity in years. Meanwhile, the structure of the movement was crashing down around them. Québec's largest and oldest student union, ANEEQ (l'Association National des étudiants et étudiantes du Québec), was breaking down in disputes between the Groupe Action Socialiste (GAS) infiltrators and the more pragmatically minded popular base. And ANEEQ's rival, McGill Students' Society's pal, FEEQ (le Fédération des etc., etc., Qué.), couldn't figure out if it wanted free education, Australian taxes or a Master's in Demo Management.

Students looking for leadership are still in for some disappointments. At an ANEEQ conference this summer, the split came to a head and dissenting schools (including UQAM, the centre of last year's mobilisation) threatened defection and dissolution. Meanwhile, FEEQ is planning membership referenda at its schools come October, but offers only the narrowest of societal visions.

And struggling activists at McGill (CAPE) and Concordia (TFTF) wonder whether the 'Student Movement' is reality or madness.

To help you hum your way through the movement's next 19 nervous breakdowns, the Daily offers some sing-along disorientation. Just follow the bouncing placard:

Met my baby at the Hydro-Québec barricade
I'm in the mood for love, love and burning effigies
the way Claude's flames dance across your snow goggles
I'm in the mood for love
— Oh, let's blow this demo, baby, it's cold outside
I know a cozy place where we can debate, um, post-educational taxes
Honey, when you're near me
I wanna, I wanna, I wanna
— well, maybe we could have a meeting with the Ministry in early March or could get a
roundtable parliamentary commission, uh, you got that report ready?
Yeah, I'm in the mood for love.

Anarchy in the Stock Exchange
I just wanna raise your fees
I don't wanna be your enemies
I just wanna buy and sell
But if you get in my way you better run like hell!
Sticks and stones'll break your bones
But Proviso'll never hurt us
And then we get through with the lot of you
The MUC gonna need a paddy ambulance —
Beat, beat, beat yourself a student
Beat, beat, beat 'em cause they need it
In Québec these days, you learn the value of a buck

All FEEQed up
They say they don't got enough of a vote
They're real big schools and they wanna emote
ANEEQ's too much — it blew their clutch
SSMU's gone crazy — they're all FEEQed up!

Gave them our money for a how-do-you-do
And now they want our membership, too
And when they ask — we'll bust their ass
How come McGill is so FEEQed up?

Low-down dégel blues
I ain't got no money, I ain't got no student loan
Got no moneeeeeey, got no goddamn student loan
If they boost up them dawggone fees
I'm gonna get on that lonesome drop-out train and go home

I'll be moanin' at McDonald's, beggin' for a burger job
I'll be scoopin' fries for Ronald, feelin' like a greasy slob
And I'll be so lonely, lonely, lonely, lonely
Without my MA 2 Philosophy mob

So don't touch my tuition, let me hang around some mo'
Get your paws off my tuition, or I won't have nothin' to sho'
I just gotta say 'des sous pour l'école', sir
And 'pas, pas, pas pour les monopoles'!

— Students' Society votes \$800 to help UQAM students pay fines and legal fees incurred during strike.
Dec. — Anti-porn, anti-censorship guerilla group P.D. Porn and the Graphers plaster Leacock Bldg. elevators with Playboy and Penthouse cut-outs to confront students and stimulate debate. The posters are ripped down.

Jan. — McGill joins meeting to discuss founding the Fédération des étudiants du Québec (FEQ, later FEEQ) as an alternative to 'CEGEP-dominated' ANEEQ, deepening a split in the student movement.

April — In the wake of the controversies surrounding September's alleged gang-rape, two students challenge the inclusion of fraternities and sororities in the student government. A judicial board ruling declares frats unconstitutional on the basis of gender discrimination. The groups lose their seats on council, their Union building offices and about \$700 in funding.

1989-90

Sept. — McGill joins a Québec-wide coalition of university associations opposing the tuition fee hike (eventually to become the Régroupement Nationale du Mouvement Étudiant-e (RNME)).

Oct. — About 1000 students from across Montréal march from McGill to oppose anticipated tuition fee increases.

— Black students at McGill and Concordia students form a new political configuration called AKAX.

Jan. — McGill students form the Coalition Against the Privatization of Education (CAPE) and stage a mock funeral for accessible education.

Feb. 7 — McGill votes not to strike against tuition fee increases in a General Assembly. Citing procedural irregularities, some students break off to form a committee for direct action.

Feb. 14 — Over 7000 Québec students march from McGill to the Montréal Stock Exchange to oppose the lifting ('dégel') of Québec's historic tuition fee freeze.

Feb. 15 — Students' Society executive withdraws support from the anti-fee increase action committee, fearing involvement in 'illegal activities' and the administration's threat of expulsion. The committee then joins CAPE.

Feb. 19 — CAPE members disrupt a Board of Governors meeting at which Principal Johnston moves to nearly double tuition fees. BoG members reconvene in secret and pass the motion.

March 5 — CAPE and other students petition for a second General Assembly, at which McGill students (for the first time in history) vote to join the province-wide general strike if a majority of universities and CEGEPs also endorse it.

March 9 — Riot police arrest nine CAPE members who refuse to leave Liberal MNA Jacques Chagnon's offices after dégel talks break down. The same weekend, RNME delegates storm the Radio-Canada tower minutes before Hockey Night in Canada, occupying the newsroom until granted a live 30-second spot on national French-language television.

March-April — These months see near-daily actions — occupations, marches, sit-ins, traffic blockades. On March 21, 500 students enter the Montréal Stock Exchange to protest the marriage of Big Business and education; 188 are arrested.

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WATCHING THE KIDS IN THE HALL

CARL WILSON

Nowhere in Canada are the politics of the *polis* more absorbing than in Montréal. The vibrancy of the city, its mix of peoples and histories, can take some credit. But there are structural reasons, too. Montréal municipal politics operate on a grand scale: 58 women and men sit on City Council (to be cut to 47 in the next elections), while U.S. cities many times our size get by with fifteen or twenty. Our dozens of councillors are allied to a tangled web of municipal political parties, while most cities' voters must choose between independent candidates.

These parties span the ideological spectrum. They range from Ecology Montréal, Canada's only municipal-level Green party, to the free-marketeering Civic Party, once the throne where the city's long-time potentate Jean Drapeau planted his despotic arse.

The Civics started the party game as a front for Drapeau's patronage system, and memberships were stamped By Invitation Only. But Drapeau's many foes took advantage of the party concept by defining themselves as open-door opposition movements — most notably the Montréal Citizens' Movement (MCM), now the city government. Ironically, the field is now dominated by parties defining themselves against the MCM, and the Civic Party finds itself losing by the very rules it inadvertently created. So the city's centre continues to slide to the left (or so we imagine in our more idyllic moments).

Whether you're a newcomer or a Montréaler who's always had better things to do, this fall is a good time to start attending to the municipal scene. Come November 4, we'll go to the polls in an election that will pronounce judgement

on four years of an MCM City Hall, the only administration since 1960 not headed by Drapeau. In effect, the election will be a referendum on the progress of reform, democracy and urban ecology in Montréal.

The result is by no means a foregone conclusion. In Toronto, reformer John Sewell was ousted by the electorate after a single term, and his conservative opponents returned to office. The MCM's situation is even more complex. Opposition comes from both right and left, including a group of ex-MCM stalwarts who accuse the movement of betraying its ideals while in power. And the election will be held in a post-Meech Québec. The betting tables are wide open.

Below is a tip sheet, a glossary of some names, acronyms and buzzwords to help you learn the lingo as you probe the intricacies of city politics. If this guide isn't enough (and even if it is); watch for the *Daily's* special Montréal Election Issue, coming out around Hallowe'en.

A who's who and a what's what

MUC — the Montréal Urban Community, embracing the city of Montréal and its surrounding municipalities. The wrangling between the concerns of the city and those of the West Island and other urban outposts produces some of the

MUC's oddest politics. MUC is also used as a synonym for 'the cops', whose brutality, racism and homophobia in Montréal remain second to none. The acronym's more fun in French. It's CUM.

MUCTC — the MUC Transit Commission, including the métros, the commuter trains, the buses and the fares. The MCM promised a fare freeze and reserved bus lanes when they were campaigning. Instead, fares have skyrocketed and the congestion continues. In French, the acronym is STCUM, no more fun but more commonly used.

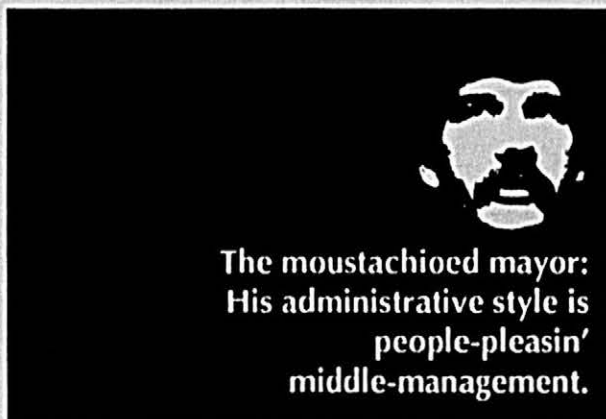
SCUM — see below.

Jean Drapeau — mayor of Mtl. from 1954-57 and 1960-86. Drapeau was our own little tyrant, presiding over the city during its heyday as international metropolis and economic empire. He stacked City Council with partners and toadies and disdained all public input, even question periods at Council meetings (an MCM innovation). He made his name through ego-driven megaprojects, as a builder of Métros, booster of Expos,

bidder for Olympics, and banner of buskers, meanwhile incurring huge financial deficits that city taxpayers are still coping with. And Montréalers loved him to pieces.

Civic Party — A ghost. Led by Drapeau's son Nicole Gagnon-Laroque (one part Pat Carney, two parts Margaret Thatcher), the Civic Party no longer holds any seats in City Hall. A series of factional splits has left some former Civic councillors sitting as independents and some as members of other parties. Drapeau's late-70s deputy Yvon Lamarre still exerts a great deal of influence on the Civic Party. Lots more than the party exerts on the public.

Jean Doré — Mayor of Montréal, and leader of the MCM. He started his career as a student activist, then did the requisite Québec-politician journalism stint, worked with Lévesque's Parti Québécois, and then baby-faced his way to City



The moustachioed mayor:
His administrative style is
people-pleasin'
middle-management.

18 • Daily Disorientation

Hall. His administrative style is people-pleasin' middle-management, but he's not above contradicting himself and the party when the occasion calls for it — as when he supported Free Trade in the '88 federal elections. He's quite popular, but it's hard to tell why. (Okay, so it's the moustache.)

MCM — the Montréal Citizens' Movement, founded in 1974 as a successor to the city's late-60s urban alternative, FRAP, winning an unexpected 18 seats in that year's election. The MCM programme crystallized in 1976 around the issues of democratization and humane

urban planning.

But by the 1978 elections, the party and program were already weakened by ideological splits, and the deterioration continues. There are few radical planks left in the MCM platform. (Except the moustache.)

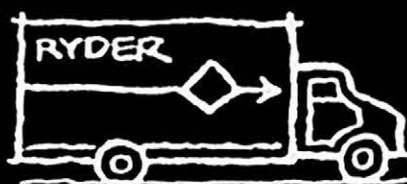
In the 1986 elections, the MCM routed the Civic Party, winning 55 of 58 districts. That MCM incarnation was elected on an 84-point platform, most of which has since been ignored or even contradicted. Critics, including prominent councillors who've quit the party, say the Doré administration has tried to please every-

September 1990

one, and as a result has pleased nobody.

Democratic Coalition — founded by four MCM councillors on the party's left who resigned or were expelled, depending on who you listen to, in early 1989. DC councillors Marvin Rotrand, Sam Boskey, Pierre Goyer and Pierre-Yves Melançon accuse their former compatriots of selling out democratic reform to city developers, and promise to be "the progressive alternative" in the upcoming elections. The councillors are well-liked, though cynics say the substantial differences between the DC and their old party ain't worth a tinker's damn.

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Daily Disorientation

Arnold — Bennett, perhaps the furthest left and most honest of the remaining MCM councillors. Once a *Daily* staffer and excitable Maoist, Bennett's now a more logical leftie, an anti-GST and tenants' rights activist. He helps a lot of people. And he also does political rap songs. Nobody's perfect.

Auf der Maur — Nick, a well known downtown *bon vivant*, who's been in municipal politics longer than the city

cares to remember. The public's watched this chameleon turn from Red Trot to Red Tory, having hopped every ship in town on the way. After a brief courtship with the Civic Party he's settled (at press time) in the Municipal Party. **Auf der Maur**

doesn't help much of anybody, though he maintains leftover popularity from when he cared. At least he doesn't rap.

Municipal Party — **Auf der Maur's** new party, fielding founder Alain André (former aide to former Drapeau aide Yvon Lamarre) as mayoralty candidate, after failing to turn up the promised "star" candidate. Its only distinguishing mark as a party is that it isn't any of the other parties. Quite.

MAG — the Municipal Action Group, a now-defunct party that rivalled the MCM for official opposition status in the late seventies and early eighties. Their presence split the opposition vote and helped preserve the status quo. Will the multiplicity of parties claiming to be the true voice of urban reform in the MUC cause a similar splintering in the progressive vote and a victory for conservative forces in 1990?

MMDA — the Montréal Municipal Democratic Alliance, another defunct group, whose mayoralty candidate Kenneth Cheung came second in 1986 on a minority-defence platform. Its sole coun-

sellor fled, charged with 16 counts of fraud, awhile later. His antics helped motivate the city to formulate an ethics code for municipal politicians. But I don't think we'll be hearing from Sofoklis Rousoulis or his five thousand dollars worth of video equipment ever again.

Ecology Montréal — a Green party, founded on many of the same principles as the mid-70s MCM, but determined to learn from its predecessor's mistakes.

U n i q u e amongst the parties in having debated whether eco-feminism should be part of their platform (the verdict: no, to avoid restrictions, though they do abhor the patriarchy).

Ecology Montréal is an experiment in living out the theories of

venerable American eco-anarchist Murray Bookchin, who advocates neighbourhood democracy as the cornerstone of an ecological society. Their most prominent member is Bookchin's Canadian publisher, Dimitri Roussopoulos of Black Rose Books — both the party's greatest asset and its most serious liability. (Though a respected intellect, Dimitri does have a reputation for being a bit more authoritarian than a good anarchist should.)

Ecology Montréal is hardline on greenspace, transport, waste disposal/recycling and democracy issues. And they have the courage of their radical convictions; they're not running a mayoralty candidate because they dis-

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approve of the hierarchical structure of City Hall. Roussopoulos is already consulting with the public through well-advertised meetings, a community office and an open phoneline (281-VERT). The question now is how well their ideals will translate into specific policy proposals.

Executive — the people who really run the city. Although the MCM has, of necessity, granted more respect and power to the rest of Council than Drapeau ever did, it's still the mayor and six-person executive committee (chairman Michael Faïnat, Léa Cousineau, housing commissioner John Gardiner, Robert Perreault, Kathleen Verdon and Benoît Tremblay) that set the agenda. Decentralization, if it's ever to happen, starts here.

Mayor — the head of Montréal™ — currently Jean Doré. The city's collection of parties bring in a strange paradox — what if Montréalers elected one party to a Council majority but elected another party's leader as mayor? An MCM administration headed by Drapeau? A Democratic Coalition council with Jean Doré at the helm? Dimitri Roussopoulos, mayor of a Civic Party Montréal? Funny, but a problem, and not all that unlikely, even this fall.

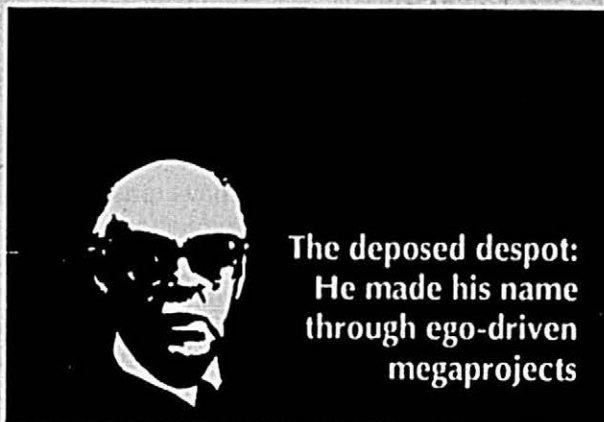
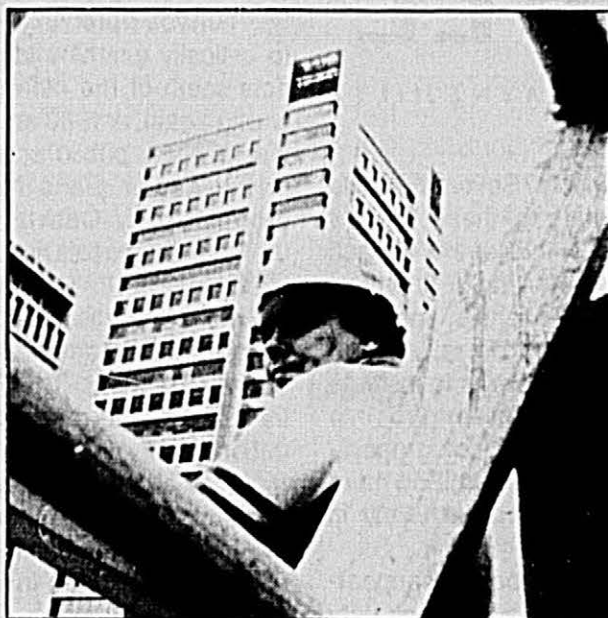
Democratization — for nearly 20 years now, the buzzword in Montréal urban reform circles, and the biggest disappointment of the MCM administration. The MCM originally advocated setting up elected neighbourhood councils which would have representatives from each

block and genuine decision-making powers — a plan that had some city wits suggesting the MCM slogan should be, "All power to the soviets!"

They later modified the plan into a

network of community city halls with limited responsibilities, supplemented by city and neighbourhood referenda on important issues. They also advocated a shift towards proportional representa-

continued on p.22



The deposed despot:
He made his name
through ego-driven
megaprojects

TRAVELOGUE OF TROUBLE

WAYNE HILTZ

So, you want to know all about the environment in Québec, but you were afraid to ask? Let's see, where should we start?

Well, we've got over 300 toxic waste sites that may just get cleaned up before the next millennium begins. If not cleaned quickly, the waste in these dumps may seep through the soil and contaminate the underground water table and wells used by 30 per cent of Québec residents. Just 14 of the 68 most seriously polluted sites have been cleaned up so far.

And then we've got lead-contaminated battery factory grounds that are poisoning children in St-Jean-sur-le-Richelieu and an east-end neighborhood of Montréal. And for the kicker, we've got the government letting the Balmat company, the doer of the dirty deed in St-Jean, skip the country and get off scot-free.

But wait, it gets worse. Several children in the Bécancour region south of Trois-Rivières were born with serious birth deformities in the past few years. The mothers live in the vicinity of both the Gentilly 2 nuclear power station and an industrial park with chemical, gas, and metal plants. Investigators are still trying to figure out if there is any linkage.

What about acid rain? So you thought that coal-burning plants in the American Midwest were responsible for thousands of dying Québec lakes and maple trees? Guess again. The Tracy thermal plant emits more acid rain-inducing chemicals than all the Midwest coal plants combined.

Do you remember Ste-Anne-des-

Plaines and St-Amable? Several hundred thousand used tires in these regions went up in smoke within weeks of each other this spring, emitting a chemical cocktail of benzene, phenols, and polyaromatic hydrocarbons. The government's response was to institute stricter security, to separate the tires into piles, and to step up shredding operations. Meanwhile, over two million more used tires are thrown out each year in Québec.

For those worried about disappearing forests, you don't have to look very far. Québec forestry companies are cutting down trees at a rate rivalling that of Amazonia. And, as native peoples fighting to preserve the forests in which they live, the Algonquins near Parc La Vérendrye are putting up a struggle just as fierce as the Kaïapo of Brazil or the Penan of Sarawak.

The Cree of northern Québec also have reasons to worry about the future, having felt the full impact of the past. Hydro-Québec plans to proceed with the damming of two more river systems in the James Bay region, despite widespread opinions that this would be tantamount to genocide against the Cree. The first phase in the 1970s led to disruption of wildlife habitats, soil erosion, and mercury contamination with all of the subsequent effects on the Cree's hunting and trapping activities.

There's an independent inquiry into

the project's environmental impacts, right? Wrong. The body studying these impacts is the same one that stands to benefit most from the project's construction. That's right, none other than Hydro-Québec.

You ask how come? Well, the law creating the government's environmental public hearings board (BAPE) exempted it from having any jurisdiction above the 49th parallel, conveniently south of the James Bay region.

Then you'd probably expect the BAPE to critically examine large-scale projects south of the 49th parallel? Nope, wrong again. A 1980 amendment which would allow public scrutiny into such private-sector plans has never been proclaimed by Cabinet, neither under the Parti Québécois nor under the Liberals.

The BAPE has limited itself to examining the environmental impact of several road projects. The Transport Ministry subsequently rejected its recommendations.

In the absence of any serious public scrutiny, four new aluminum smelters on the St. Lawrence basin are likely to be built. The aluminum industry has traditionally been among Québec's worst polluters.

And not only will there not be any impact studies of individual plants, but there will be none made of their combined, cumulative effects.

Brigitte Gagné, Greenpeace's Montréal director, says these effects would be unbelievable.

Treated like an industrial sewer for several decades, the last thing the St. Lawrence needs is

a few more aluminum smelters. More than 100 000 tonnes of toxic waste are already dumped each year into the river by Québec industry. No less than 27 species of fish, birds and marine mammals such as the beluga whale are known to be threatened by an accumulation of toxic effluents.

What, you may ask, are governments doing to save the St. Lawrence? Both Ottawa and Québec announced new plans two years ago to drastically cut

Hydro-Québec plans to proceed with the damming of two more river systems in the James Bay region, despite widespread opinions that this would be tantamount to genocide against the Cree.

Daily Disorientation

effluent emissions. But Alain Rajotte, a water pollution specialist at Greenpeace, criticizes both governments for not following through on their promises of a massive effort.

Working mostly behind closed doors negotiating with the worst polluters, the federal government has achieved some successes in achieving a reduction in dioxins and other deadly toxins, Rajotte says. Québec also failed to develop a global strategy, he adds, by ignoring water pollution from atmospheric and agricultural sources.

Is Québec's record on treating human wastes any better? Surprisel It is. The provincial government has spent about \$3.5 billion during the past decade to finance 90 per cent of the construction costs for sewage treatment plants.

But the program has gone quite slowly because municipalities are reluctant to pick up the tab to pay for the plants' operating costs. The results have thus been only moderately successful — 40 per cent of such waste is now treated whereas the objective was to treat 85 per cent by 1988.

If the water in Québec is polluted,

then is the air any better? Comparatively speaking, people breathe in 10 000 litres of air per day for every litre of water they drink. The public is regularly told that a particular airborne pollutant is within the legal norms. And generally, it is a lot better than 20 years ago, with the advent of tougher emission standards for cars and industries.

However, there has been little study, in Québec and elsewhere, of the cumulative effect of the nearly 300 pollutants in our major cities. The problem of transboundary toxics has been studied more by scientists, but it has not yet received the serious public attention that it warrants.

So, what is the reason for the horrendous environmental state of affairs in Québec? Like most complex problems, this one has no simple solutions. But the Québec government certainly has a lot of catching up to do in meeting the public's

Without sufficient resources and political will, the sincere commitment of many ministry officials cannot hope to turn the tide against pollution.

increased demand for a clean environment.

The Environment Ministry has never been given a high priority within the government, and has always been towards the bottom of the budgetary totem pole. In recent years, three-quarters of the

ministry's own budget has habitually gone just to pay the interest charges on the sewage treatment plant program.

Without sufficient resources

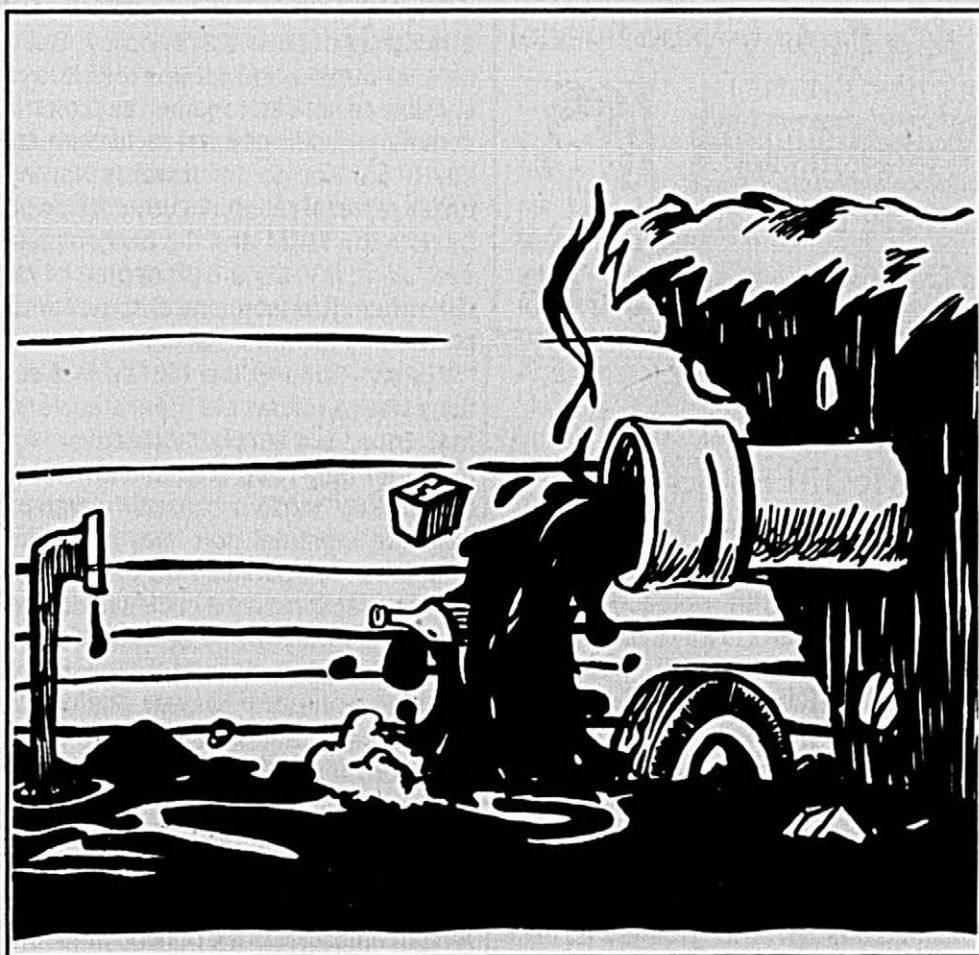
and political will, the sincere commitment of many ministry officials cannot hope to turn the tide against pollution. Because of this year's fiscal squeeze, last year's electoral promise to increase the department's budget by \$50 million was whittled down to \$15 million.

A major funding commitment is also required to invest in an energy conservation program, instead of massive new hydro-electric projects. This would provide enormous savings and create a lot more jobs in the long run. More funds are also needed to go into a preventative technology which would enable industries to reduce or reuse their wastes on site. The standard end-of-the-pipe control equipment has failed miserably by accepting that a certain amount of pollution is inevitable.

But even more funds, tougher fines, a credible environmental review process and a more efficient bureaucracy will not be enough. The Liberal government, with its market-oriented approach, shows little intention to sacrifice economic growth to achieve a cleaner environment. A new philosophy is needed — one saying that a healthy economy depends on a healthy environment, instead of the prevailing attitude that we can only have a clean environment if we can afford it.

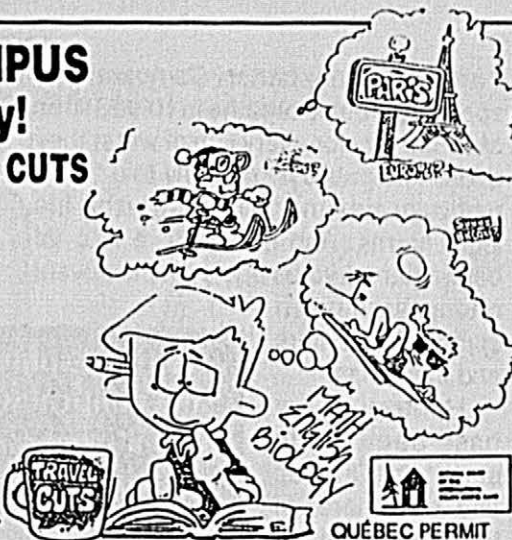
The really scary thing is not in the past but in the future. Without both a major political commitment and the adoption of a new environmental approach now, Québec may find itself in such an ecological mess that the disasters of the last few years will seem only a warning of worse times to come.

John Klossner



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continued from p. 19

tion in voting structures. The MCM was elected in 1986 on this platform.

However, nothing of the sort has materialized. Instead, we've been given 'Access Montréal,' basically City Hall branch offices so people don't have to go all the way to Vieux-Montréal to get services. The MCM's also introduced, if not publicized, public advisory meetings on development plans. Oh yeah, and question periods at Council meetings. A pretty far cry from decentralization and neighbourhood democracy, as the Democratic Coalition and Ecology Montréal frequently point out.

It comes down to power. Unless the administration is willing to give up some, participatory democracy isn't possible.

Affirmative Action — an MCM promise that has been somewhat fulfilled. Women are a strong presence in the MCM administration, though not quite at parity, and a program has been initiated to increase their presence amongst city employees (it was a big issue in the last election). On other women's issues — prostitution, daycare, street safety, for example — the administration's record is wishy-washy at best.

The MCM also, more recently, created a racial affirmative action policy. But it sets no targets and groups visible and invisible minorities together as "cultural communities," so city anti-racism groups say it will not go far towards solving under-representation. A study disavowed by both the MCM and the civil employees' union reveals a high degree of racism among francophone civic servants, particularly towards Blacks.

Nukes — one of the MCM's first actions was to render Montréal a nuclear-free zone, but (unlike Vancouver, for example) they haven't added any teeth by banning nuclear-capable warships from the Montréal port. Nor are Montréal-area companies investigated for their connections to the nuclear industry, as long as they aren't building bombs themselves. The Montréal military industry is as healthy as ever. But we do have lots of cute signs with little white doves on them, which cost thousands of dollars in taxes.

Apartheid — Montréal has officially divested, under the MCM, and doesn't contract with companies that have South African holdings. But it puts no pressure on city companies to divest, and STCUM

Daily Disorientation

buses are fuelled by Shell Oil, which is a major presence in S.A. Half points again.

AIDS — Again, the MCM produced a progressive policy on AIDS discrimination — for internal use only. Others are expected to follow its good example, but the city won't exert pressure. There is no plan for housing for people with AIDS, who are often poor, sometimes homeless, and have particular accommodation needs. Ask anyone who works for the city what is being done about AIDS. She or he will beam at you and tell you again and again, "the city pays CSAM's rent." Gee, thanks a lot.

Greenspace — of which Montréal has less than New York City. We have half the greenspace per capita of most cities, and the UN's environmental experts have already said the urban average is dangerously low. The MUC has spent millions preserving parkland recently, but the integration of greenspace into the urban landscape, for example downtown, is still a long way off.

The Mountain — Mont Royal, that big hill in the centre of the city, and Montréal's favourite bit of greenspace. The MUC released a plan this year to spend \$120 million over the next four years developing the mountain. Rebuilding the pedestrian-killing Pine-Parc interchange makes sense. But building a funicular railway up the northern slope doesn't. Most Montréalers just want the space protected, and the money could be used for more pressing social needs. By the way, McGill is in on this particular scam. The development would include the proposed new Athletics Complex, an admin/SSMU pet project that would diminish greenspace and spend tons of student money when we could just renovate what we've got. Makes ya proud, doesn't it?

The Master Plan — this summer's biggest municipal controversy. The MUC's Master Plan for the downtown (with others promised for other regions of the city) is the product of their limited consultative process, and critics say it spells disaster. The Plan has been amended extensively after consultation with developers. It proposes re-zoning a lot of downtown, mostly to allow for huge office towers and malls. It's quite indicative of the MCM's abandonment of ecological and humane planning ideals. A new group, À l'Action Montréal (fronted by lawyer Brent Taylor), has joined the

opposition parties in denouncing the Plan and the process that created it. More developments — and development — to come.

Salt — We dump it on the roads, it goes into the St. Lawrence. Fish say 'yuch', roll over and die. There are alternatives. The city hasn't done much about them, despite frequent criticism from local environmentalists.

Cloches/blue boxes — The latter is what we want; the former is what we got. The 'cloches' are the city's stop-gap measure to allow residents to dump recyclable waste into neighbourhood drop-off bins. Blue boxes, which have been used in a couple of suburban pilot projects, mean home pick-up of recyclable garbage. Montréal is very stubborn about not implementing a decent recycling program, and citizens are very stubborn about demanding one.

Habiter Montréal — the MCM administration's housing policy document, released a year ago last April. It provoked ire amongst housing activists by providing subsidies for home buyers and continuing the typical government apprehension that having a "city of tenants" is a bad thing. It advocates co-ops, although the MUC's been involved in serious clashes trying to restrict the autonomy of extant and planned co-ops this year. And it promises 40 000 units of 'social housing' over the next ten years, although it's vague on how, where and exactly what will be built. Another example of the MCM trying to sound good without doing much.

CIDEM — the economic development commission, one of the Drapeau era's last-ditch efforts at reviving the city's declining fortunes. There are also a bunch of smaller CIDEMs in the various *arrondissements* although the Great Decentralizing MCM is trying to cut down on them. The CIDEM is now the only avenue for development in Montréal's many

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improvised areas, especially the Centre-Sud, but they're forced to act as liaisons between citizens and big business without much power, funding or a mandate for smaller initiatives, especially at the neighbourhood level. They desperately need renewal.

Overdale — the scam that gave the MCM away, when it had cops go in and pull a bunch of low-income tenants out of their homes at Overdale and MacKay to make way for a development that has yet to be started. They offered replacement housing, but showed a remarkable disregard for neighbourhood integrity, human rights and community sentiment, and a remarkable concern about M-O-N-E-Y. Overdale was a major issue for local activists. The two years since have seen near-replays of the Overdale scandal at Anderson and Cloverdale.

Anthony Griffin — Black youth shot dead by MUC cop Allan Gossett in November 1987. Gossett got off easy. The family has received a pittance in reparations. And the MUC has never adequately dealt with the questions of racism raised. The militancy of the Black community has grown exponentially due

to Anthony's death. Montréal has not forgotten. Presley Leslie's death at the Thunderdome this spring is again raising similar questions. Police/community relations will be a major



The downtown dope:
He doesn't help much of
anybody, though he maintains
leftover popularity from when
he cared.

issue in this election.

Poverty, women, youth, visible minorities, the homeless, sex trade workers, gays, lesbians, immigrants — issues and people no doubt getting short shrift, or at best symbolic recognition, in municipal politics yet again this year.

Registration — to vote, you have to be over 18, a Canadian citizen or landed immigrant, and have lived in Montréal for at least a year. Enumerators will be going around in September, so if you're missed, make sure you complain.

QUEBEC'S DISTINCT SOCIETIES

ROB MACFARLANE

Until Manitoba MLA Elijah Harper thumbed his nose at apopleptic Canadian politicians last May, Native concerns about the Meech Lake accord had been virtually ignored. Recently, the armed action by Mohawk Warriors at Oka has drawn attention to centuries of Federal foot-dragging on aboriginal land claims. The First People of Canada have become a well-organized political force, and the people of Canada and of Québec must start to pay attention.

The First Nations of Québec have a combined population of over 50 000. There are ten Nations in Québec, each with its own language and culture. Cana-

dians have long categorized all First People as 'the Indians.' Lumping all First Nations together is an oversimplification — there is a great deal of cultural variation between different Nations. For a brief post-colonial history of Québec's First Nations, see the booklet *The Aboriginal People in Québec*, published by the Secrétariat aux affaires autochtones of the Québec government.

A briefing on each of the Québec First Nations follows.

The Algonquin

With an estimated population of 5000 in Québec, there are nine Algonquin vil-

lages in the Abitibi-Témiscamingue and Outaouais regions. One village, at Barrière Lake, is fighting the Québec government and logging companies to save their traditional hunting and trapping territory. The band lives inside the La Verendrye wildlife reserve. Fifty per cent of the area has been clear-cut in the last 25 years, and new forestry permits threaten much of the remaining forest. The Algonquin have urged the Québec government to co-operate with them to produce a sustainable development plan for the region, but to no avail.

The Mohawk

There are about 11 000 Mohawk in Québec. Now the best-known First Nation in Québec, the Mohawk live in Kahnawake, on the south shore of the St. Lawrence river, in Kanasatake (Oka, Québec) and in Akwesasne, near the border with Ontario and New York.

The Mohawk Nation is part of the Iroquois Confederacy, governed by an ancient constitution known as the Great Law of Peace. The Mohawk of Akwesasne were divided earlier this year in a bitter dispute over gambling. Two Mohawks were killed, and the reserve remains under heavy police surveillance.

This spring, the Mohawk of Kanasatake set up barricades to protect a pine forest, part of their territory, from being turned into a golf course. After police moved on Kanasatake, the Mohawk of Kahnawake, acting in solidarity, blockaded the Mercier bridge.

The Mohawk have established their own schools and health care facilities. There is also a Mohawk cultural centre at Kahnawake. They have a self-governing infrastructure, but it is not recognised by the Canadian and Québec governments.

The Abenaki

The 1000 Abenaki in this province have two small villages in southeastern Québec, not far from Trois-Rivières. One village produces traditional handicrafts, but the Abenaki cannot rely on traditional hunting and trapping for their livelihood;

FIRST PEOPLES' PUBLICATIONS

To become acquainted with First Nations issues, start with the writing of the First People themselves. A good resource guide is produced by the Canadian Alliance in Solidarity with the Native Peoples, (CASNP) P.O. Box 574 Stn. P, Toronto, M5S 2T1.

Here is a small sampling:

- Deloria, Vine Jr. *Custer Died for Your Sins*. Avon Books, 1969. Deloria is one of the most prolific and outspoken writers of the American First Nations. "Concludes that Aboriginal peoples will survive long after European culture has destroyed itself. Should be read." (CASNP)
- Green, Rayna (ed.) *That's what she said: Contemporary Poetry and Fiction by Native American Women*. Indiana University Library Press, 1984.
- Highway, Tomson. *Dry Lips Oughta Move To Kapuskasing* and *The Rez Sisters*. Fifth House 1988-89. Highway's plays provide an entertaining look at life on a fictional reserve in Ontario. The strength of his characters shows the importance of humour for maintaining strength in the face of adversity. Traditional culture is very much alive in these plays:

witness the Trickster in *The Rez Sisters*.

- Hobson, Geary, (ed.) *The Remembered Earth: an Anthology of Contemporary Native American Literature*. University of New Mexico Press, 1979.
- Richardson, Boyce (ed.) *Drum Beat: Anger and Renewal in Indian Country*. Summerhill Press, 1989. A collection of essays by political leaders from many of the Nations fighting threats to their sovereignty today.
- Silman, Janet. *Enough is Enough: Aboriginal Woman Speak Out*. Women's Press, 1987. Prior to 1985, any Native woman automatically lost her 'status' if she married a non-Native man (though non-Native women who married Native men become 'status Indians' in the eyes of the federal government.) In this book, some of the women who struggled to change this law tell their stories.
- For a general introduction to the history and politics of the relationship between the Canadian government and the First Nations by a non-Native author, see *Home and Native Land* by Michael Asch (Methuen, 1984).

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THE LAST TIME the *Daily* put out an alternative guide, we devoted about six pages to bicycles. Maybe that was a bit excessive. But the two-wheeled wonder, the *vélo*, is indeed a boy or girl's best friend, particularly in Montréal.

For safety, ecological wisdom and sheer wonderfulness, bikes outclass cars by a mile. They allow you a greater sense of autonomy and a wider range of destinations than the transit system does. They outdo either option financially. And they sure beat walking.

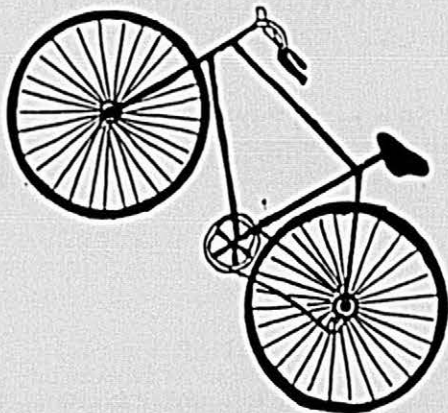
But be warned: there are dangers. Montréal drivers don't give a shit about cyclists, even if they're moving slow enough to see you. Car doors spring open like jack-in-the-boxes up and down both sides of the street, providing surprise obstacles for the inattentive cyclist. It's worth getting a helmet. And not cycling drunk in the rain.

It's also worth while to buy a lock, and bring your bike inside when you can. Montréal bike thieves are resourceful; you have to be just as resourceful to make sure Ol' Paint is secure. Consider this a good reason to get a used bike instead of a new one.

Montréal has a few bike paths, notably in the Plateau area (the Rachel one's my favourite), but not nearly as many as it should. The MCM promised us bike paths galore at the last election, but they've since reneged on most of their proposal. The municipal government see bicycles as a pleasure, cars as a necessity. Montréal cyclists know different — and there are more bike-owners than car-owners in Québec, so we should be translating our knowledge into political action. Le Monde A Bicyclette (844-2713), starring 'Bicycle Bob' Silverman, is Montréal's cyclist advocacy group, they put out a neat newspaper, and we're glad to have them.

By the way, you can take your bike on the Métro but only after 19h on weekdays, all day on weekends.

Cheap used bikes, parts, locks, etc., are available from: Velo d'Occasion (72 Rachel E., 843-6989), Bicyclette Rachel (12 Rachel E., 987-9546), Milton-Parc Cycles (repairs, though you should learn to do them yourself) (3460 Parc, 843-6765), and my personal favourite, Bicyclettes à Vendre (3713 St-Laurent, and don't give up if you can't find it at first, it's tricky.)



AN THING FOR A BUCK

SMART SHOPPERS CONVERGE in the Stanley tunnel exit of Peel Métro station. One step below Woolworth's in the luxury consumption pecking order, a store with no name offers Montréal's best household bargains. Toys, toiletries and kitchen utensils — and nothing costs more (or less) than a dollar. Back of the truck sales mean heavy rotation and you're not likely to find the same thing twice. Favorites include Brazilian Colgate—same great taste in a classic metal tube, very large chocolate bars from Eastern Europe, and a wide assortment of squirt guns and bouncing balls.

A dozen free rags are available around the city. Small community papers (Nouvelles du Centre-Sud, Guide Mont-Royal, the Downtowner), theatre adverts passing as magazines (Rialto, Ouimetoscope), gay men's ad rags (Fugues, RG) fight for limited space in store entrances with the majors, *Voir* and the *Mirror*.

Voir is by far the better of the two culture tabloids. It publishes some of the best independent writing in the city on culture, politics and cultural politics. It's the only widely available paper in this city where current nationalist fervor meets intelligent analysis. Its reviews are generally considered and interesting. The design tries to hard and often fails but Eric Godins illustration is terrific. Watch out for the Foglia-wannabes in the gray shaded columns.

In the *Mirror* look for Steve Kokker's reviews, Paula Sypnowich's analysis, Marian McNair's dish and Normand Blouin's photos. Other strengths are City coverage and some features.

JACK INTO THE MATRIX

uploads in the order of their input or follow the "thread" of a single topic.

Sex boards often cost money. Data play is still a predominantly male pastime so straight meeting boards often deteriorate into exchanges for dirty stories and pictures. On the one large gay board in Montréal, coming out stories and recipe bases co-exist with digital sex (very safe sex).

Corporate boneheads witnessing all this fun have been quick to sign on with megaboards in an attempt to draw order from chaos.

The best known is CompuServe, but I can't afford it. Bell Canada introduced ALEX a couple of years ago.

Accessible with special software (\$60 for Mac or IBM-compatible) or with a handy rental terminal

(\$10 a month), it offers overpriced features for the bored yuppie. An electronic *Gazette* (one is not enough), investment lines, sex boards, and a digital phone book in case you can't figure out the white pages.

Cyberspace is the sum total of inputted data on a psychogeographical matrix. At the entry level it offers a promise of democratized information production and dissemination. In its higher climes, it is a model of totalitarian control. We all have a file somewhere and you don't know the access code. Learn its potential to tear down its evil effects.

THE CONTENTS AND CONTOURS of cyberspace are yet to be determined. Alienated white male youth call in from the suburbs to connect in streams of loosely organized data, to trade bits of code, homemade, shareware, and the spoils of piracy.

The loci of this exchange are Bulletin Board Systems networked in loose webs across the continent and beyond. Log onto just about any board for a list of all the others in the Montréal area. Many boards disappear overnight but the birthrate is high. Most are free. Smaller boards may be open only in the wee hours of the morning on the family telephone line. If you call during the day, Mom will answer your modem tones with a rehearsed expletive. Small boards are often only message bases where groups of validated users get together for chit-chat. In the best cases, cocky Bart Simpsons come to terms with power over the information commodity and fashion worlds where data belongs to those who can find it. More often though, you'll run into a team of rednecks going on (and on) about Bill 101 and faggots in the mall.

Larger boards offer a range of options, some for a small fee. Catalogued software (all legal on reputable BBSs) is available for most computer models. Eager system operators offer technical help. Message bases, though less personable, usually offer a threading option. You can read



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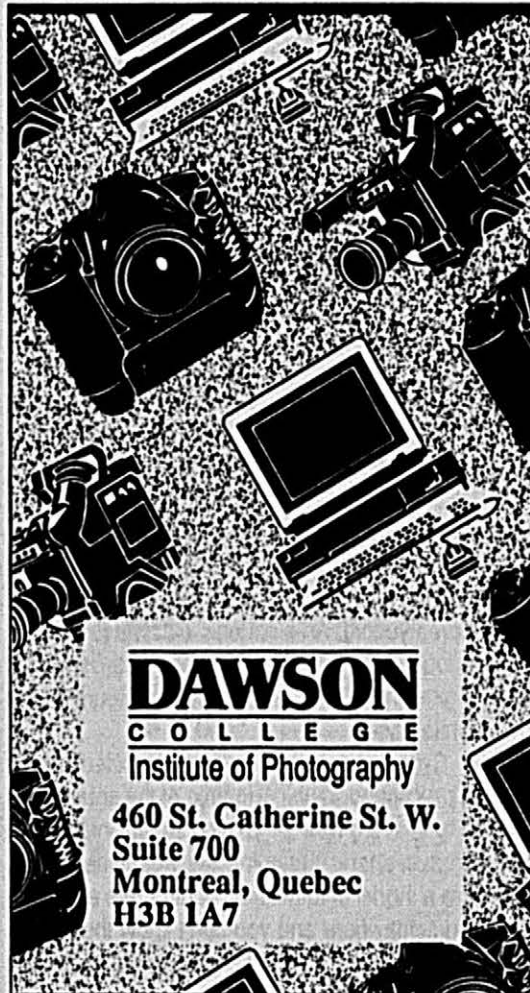
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JUST SAY KNOW

SHOOTING UP with a needle that has already been used is the easiest way to contract HIV, the virus most often associated with AIDS. If you use drugs intravenously, always have a sterile needle on hand. Cactus, Montréal's only needle exchange program, will set you up with a complete HIV-prevention kit: sterile needle, bleach, condom and lubricant, between nine at night and five in the morning. Bringing used works in with you ensures their safe disposal.



When you shoot up with friends, get everyone to bring their own works. If you don't have enough sterile needles to go around you can clean them with bleach. Draw bleach into the syringe several times and squirt it out in the sink. Then rinse the needle by drawing in water and squirting that out a few times.

If you need information on methadone programs or if you wish to take an HIV-antibody test, Cactus can help you out. But if you're just going in to get a kit, it will be provided free with no questions. You will not be asked your name.

Cactus is on St-Dominique between Ste-Catherine and René Lévesque. Look for a corner store with no sign and a cactus in the window. Knowledge stops AIDS.

DAMN INTERFERING VIDEO ACTIVISTS

THE MONTRÉAL WOMEN'S community suffers from a serious lack of *funk*. I'm not talking people, I'm talking organizations. We have discussion groups, lobbying groups, and a fair network of social services for women by women. We *don't* have enough exciting bars, mixed-media experimenters, sex-positive liberators, and hot political groups brewing street spectacles.

There are exceptions to these sweeping generalizations. There are a few *musique actuelle* women's bands that really swing. There are the lesbian girl gang sex parties. And there's Groupe Intervention Vidéo.

Founded in 1975 and collectivized in 1979, GIV is a gathering of women producing and distributing videos from a whole range of perspectives. They use video for documentation, for its low price and accessibility. They use video for art's sake, exhibiting new feminist cultural visions. They use video for empowerment, holding workshops on practical and theoretical issues. They sponsor women to make their own videos, often with GIV production crews. And they use video for political confrontation, knowing TV is the loudest voice in town.

And they do it in both official languages.

GIV doesn't just hang out in a video ghetto. They often finance and organize political events, with a special eye to raising the profiles of women from abroad whose ideas might not be widely-known in the Montréal community. This summer they were instrumental in bringing us Nina Lopez Jones — spokesperson for a British prostitutes' action collective and the Wages for Housework campaign. Lopez's anti-authoritarian, anti-censorship positions run counter to the North American feminist mainstream.

GIV exhibits at the coolest cinema in town, Cinéma Parallèle, in the back of Café Méliès on St-Laurent. Parallèle has good video and film facilities, a small but pleasurable space, and a fine selection all year of art films and documentaries from Québec and beyond. They show a lot of films from the other St-Laurent independent collective, Main Film, a mixed-gender, slightly straighter GIV. They also host the Festival du Nouveau Cinéma et Vidéo, the hippest of Montréal's innumerable film festivals.

The revolution is being televised.

GIV: 3575 St-Laurent, bureau 421, Montréal, PQ. (514) 499-9840.



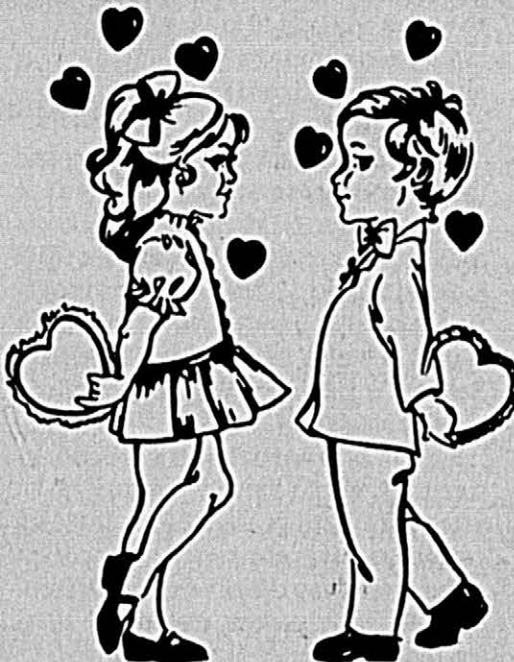
GETTIN' HITCHED

IF YOU'VE MOVED here from outside Canada and you're going to be here for four years, you'll need to work. Unless you want to bus tables, you need a permit. And if you just missed the cut-off line for Québec's paltry loans and bursaries, you need a way into the money. Best way to government cash or landed immigrant status: get married. Aliens, find a nice Canadian, and before you know it you're working.

That's right, fuck the system. You only get married once, or twice, or... Marriage can be seen as a sacred institution (yawn) or a social construct, a tool to be used. You *can* get what you want, you just have to play by their rules sometimes. So here's the rules:

1. Call the Palais de Justice. Have them send you an application. Fill it out and send it back. They'll call you.

2. Go down to the Palais for your first (casual) interview. Pick a date. Don't be too hasty, it doesn't look good. Your announcement is posted



there for three weeks.

3. You get married, lots of friends, big party.

4. Visit Employment and Immigration Canada. Get permanent residence forms. Return the forms with a small fee of \$125 (Thanks a lot). For the second (less casual) interview, spouses are separated. Your interviewer will ask semi-personal questions about how you met and each others' family. (Don't worry. No need to memorize each other's underwear colours.)

5. If you're a non-Canadian studying, they'll let you stay in Québec while they review your application (one year). You can start working right away, and you'll get health care.

6. After a year, you'll have the last interview, the spouse has to sponsor you financially (no big deal, stay off welfare, y'all) and you'll be a landed immigrant.

Total elapsed time: one year and four to eight months.

ACT UP IS THE Aids Coalition to Unleash Power. That's right, power. The power to make safe-sex education accessible to everyone who needs it as well as information about cleaning needles to those who choose to use. The power to bring to people's attention, through media appropriation and visual intervention, the injustices surrounding this pandemic. The power to slap people in the face whose homophobia and aidsphobia is killing us all. The power to inform people that AIDS knows no sex, age, or colour. The power to show that walking in an AIDS vigil, or making a quilt section is simply not enough. Act Up's role is to reveal what systems are to blame for lack of funds, lack of research, lack of care, and then to shake the shit out of them, cut the red tape and push for humane social health care. The group's agenda, along with the number of AIDS cases in Montreal, is growing. Targets need to be defined. Aims need to be taken. Strength and power in numbers are needed to fire. No, Act Up is not sweet or polite. It's often rude and offensive because AIDS is not sweet and polite and because rude and offensive tends to wake people up. Complacently working within a fucked up system isn't working. Act Up tries to fuck up the system and make it work for them, for you, for all of us. Remember: we are all living with AIDS.

Act Up meets Mondays at 19h, 1355 Ste-Catherine, E.



COMMUNITY HEALTH

CLSCs (CENTRE LOCAL DE SERVICES COMMUNAUTAIRES) were created in the mid-70's in order to offer health and social services to local communities. Most neighbourhoods in greater Montréal have their own. You can easily find the one closest to you in the phonebook. Priority is given to the citizens in the area.

The services offered in each CLSC vary according to the needs of the community. Some CLSCs have a walk-in clinic for small emergencies, but you usually have to make an appointment. Nurses, doctors, social workers and community organisers work together. A global approach to the person and her environment is their philosophy. It is a good alternative to the otherwise impersonal and overcrowded hospitals.

As you WALK down Bishop street, west of the campus, you come across what can only be labelled the most obnoxious-looking building in Montréal—the Concordia University Hall building. But once you pass



through the revolving doors, you will find yourself in front of the doors of a most stimulating cinematic institution. The Conservatoire is Montréal's most generous haven for those who worship cinema with passion and excitement. It offers, for only \$2.50, a wild and crazy selection of films ranging from film noir festivals to focuses on individual filmmakers. But most importantly, it does NOT offer, in any form or shape, any edible foodstuff, not even real butter, to its eager customers.

And every once in a while, you may catch a glimpse of one of those founding fathers of Happiness, the European Filmmakers. Alain Resnais showed up last year and John Ford would have come too, if he could, but he is, alas, dead.

Among the programs that the Conservatoire recently put together were focuses on Latin American and Iranian cinema, as well as homages to Resnais, Visconti and Bergman.

Their review of the best films of the eighties ended in August. Go to the Conservatoire! 1455 de Maisonneuve W.

NIPAPENI JUGE...

McGILL HEALTH services give free pregnancy tests. If you miss a period, have a test. If it's positive, and you do not wish to have a baby, the sooner you can get your abortion the better.

Abortions are generally not done before six weeks, though the Jewish General doesn't require the wait. Up to nine and sometimes 12 weeks, the standard procedure is vacuum aspiration. It is one of the safest of all surgical procedures. Local anesthetic is injected into the cervix. A tube then inserted in the uterus is attached to a vacuum which takes the content of the uterus out of the body. This only lasts 10 to 15 minutes, with mild cramps. You rest for about an hour and then can leave the hospital.

For a 12 to 16-week pregnancy, the method used is dilatation and evacuation. This is similar to vacuum aspiration, but the procedure takes longer and the risk of complication is greater. The cervix is dilated to about 12 mm. Forceps are used to remove the fetus. Either a curette or an aspirator is used to ensure that the uterus is emptied. Recovery is longer and you are kept several hours for observation.

From 16 to 20 weeks, labour is artificially induced. Saline solutions and hormones are injected. Within 12 hours, you will abort. To reduce the pain, sedatives and painkillers are administered as necessary. Royal Victoria and Maisonneuve-Rosemont perform dilatation and saline abortions.

No abortions are done in Québec after 20 weeks. But some clinics in the States, mainly in New York, will perform it until 24 weeks.

Douches, tampons, baths, swimming and sex are prohibited for two weeks after the abortion, to prevent infection. You'll need a follow-up appointment after a month. And you can get pregnant again right after an abortion, so don't ever stop using contraceptive methods.

Québec medicare covers all costs. Out of province students and holders of McGill Blue Cross must pay cash and apply to their insurance plan to be reimbursed. The later the abortion is done, the more expensive it gets. To make appointments,



contact:

McGill Health Services: 3637 Peel St., room 100. 398-6017 (will provide a complete reference list).

Head and Hands, 2304 Old Orchard, NDG. 491-0277, 481-3643 (referrals).

Centre de santé des femmes: 14 Saint-Joseph E. 842-8096 (9h-12h, Mon.-Thurs. \$110 voluntary fee).

Royal Victoria: 687 Pine Ave. W. 843-1637 (\$140).

Jewish General: 3755 Côte-Sainte-Catherine. 340-8271 (\$175/\$300, plus MD fees, depending on anesthetic).

Maisonneuve-Rosemont: 5415 L'Assomption. 252-3577.



THE BEST KEPT SECRET about the Union Building is that it has four floors. Most students never get past the cafeteria and ballroom, partly because the staircase turns into a dark and obscure labyrinth after three flights. But the fourth floor contains the most promising assortment of groups and clubs under Students' Society's wing. The Womens' Union, Gays and Lesbians of McGill, Friends of First Nations, the Black Students Network, to name a few, are among the special-interest groups that are crammed into the building's attic.

Scarce funding and cramped facilities limit the actual impact of these groups. But they are worth checking out for their resource centres, and they're a fair enough place to start when you're new to the school and are looking for like-minded people with like-minded interests.

An index of all the groups with offices on the fourth floor can be found at the Union Building's main doors, or in the Students' Society Student Handbook.

BY TAKING A FEW precautions, you and your partner can avoid both pregnancy and disease. Be careful to follow instructions when you use any of the following products.

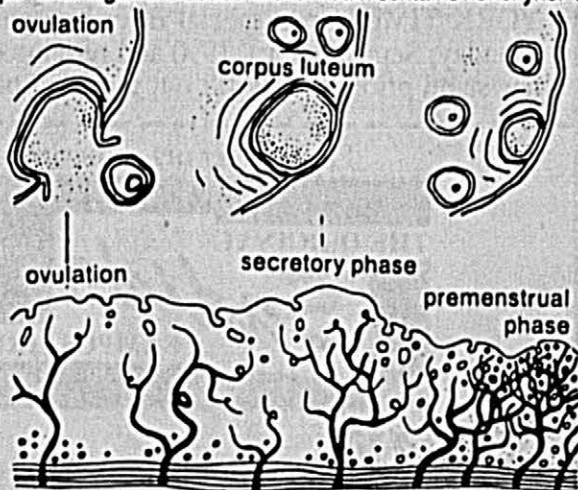
Condoms are relatively cheap, available, and good barriers against STDs and AIDS. When used with a spermicidal foam or jelly, condoms can be close to 100 percent effective against pregnancy. Reduce your rubber's chance of rupturing: don't use oil-based lubes or sheep-gut condoms. If it does break, foams and sponges can be good back-ups—even against disease! Delfen foam contains nonoxonyl-9 which can kill HIV. Foams and jellies are not effective on their own. If your condom breaks and you think you're pregnant, the "morning after pill" is available in most clinics. But remember: it can make you real sick, must be taken within 72 hours of intercourse and is not 100 percent effective. Doctors recommend you reserve this method strictly for emergencies.

Condoms are available at McGill Health Services at 3 for \$1. Pharmacy prices can be much higher. Next time you masturbate, try using a condom. It's a great way to find out which brand or strength suits you best—without putting your partner at risk. A box of 3 single-use Today sponges costs about \$6 at drugstores. Though American marketers claim the sponge is almost 90 percent effective, doctors aren't that sure. Use it with a condom to be close to 100 percent safe.

Some drugstores will sell you birth control pills at student discount rates. Check out pharmacies near campus, the Jean Coutu on 5692 Park, Goldstein's, Bishara stores at La Cité and the Pharmaprix at Place Alexis Nihon. Remember: the Pill does not prevent STDs.

Head & Hands will fit you with cervical caps for \$33, diaphragms for about \$14 and IUDs for \$30. These methods are very effective and avoid the Pill's awful side-effects. But they must be used and fitted properly. Call McGill Health Services (398-6017), Head & Hands (481-3643) and McGill's Women Union (398-6823) for more information and cheap contraceptives. They can direct you to doctors, pharmacies and abortion clinics.

Never have unprotected sex. The "withdrawal" method does not work. If you're dying of curiosity, Service Vie-Amour (933-3143) provides information on "natural" birth control methods.



BLACK FIGHT

Pump it up. The resurgence of the Black Power movement on the North American political scene is one of the more interesting developments of the past few years. Urban despair in the States has pushed a lot of Blacks to the brink. They're thinking nation, they're thinking Malcolm, they're thinking Farrakhan, they're spinning a lot of NWA.

Some members of the Montréal Black community wonder if the same spirit could catch on here. Anger over the 1987 death of Anthony Griffin and other

A. K. A. X.

manifestations of Québécois racism has prompted a group of young Blacks, some from Concordia and from the Black Student Network and Southern Africa Committee at McGill, to form AKAX. (Also Known As 'X'—get it?)

AKAX, like the movement as a whole, is split by some pretty serious issues right now — violence, racialism, Black Muslim ideology, and so on. But they've got the attitude dead on, as they've displayed at Griffin memorial and anti-apartheid demos this year. They've also tried to do educational work in the Montréal community.

AKAX are based at Concordia. Members can also be contacted through McGill's Black Students Network.

BLACK FLAG

The only periodical worth buying of those you'll be offered at most Montréal demos. The rest will usually be the trash tabloids of archaic Left pseudo-parties. *Rebelles* is a generally bi-monthly newspaper offering astute French coverage of local and international issues and culture. The editorial collective is young (including many students), and its politics are a "confluence of the anarchist, social ecologist, feminist and marxist," not to mention the not-so-quiet revolutionary Québécois.

Rebelles is a descendent of the Regroupement Autonomes des Jeunes (RAJ), once one of Québec's most interesting activist phenomena, and has ties with the faltering anarchist bookstore Librarie Alternative (2035 Saint-Laurent). On occasion the collective voice is a little more dogmatic than they'd like to admit, but that comes with the territory, and for \$1.50 an issue it is easy to forgive. Real fuck-ups — like the summer issue's plug for the FRAPPE conference, when they should have known women of colour had called for a boycott — are pretty rare.

The group is in constant financial trouble. They hold cool launch parties and benefits, but could really use more subscribers, and more subscribers could really use them.

Rebelles: \$1.50 an issue, \$10 a year from Éditions Rouge et Noir, Case postale 205, succursale "C", Montréal, H2L 4K1. Also available at better magazine stores. You can contact the editors at 982-2421.

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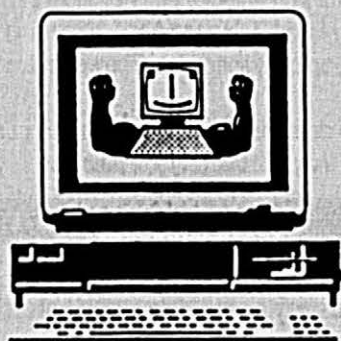
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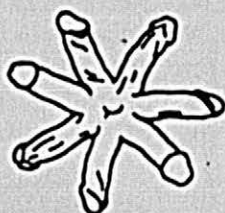
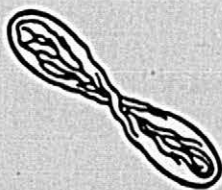
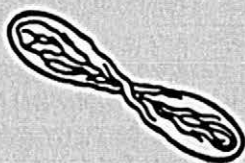
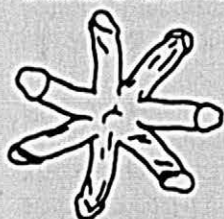
BODY ENHANCEMENT

EROTIC STIMULATION, sex appeal, a mixture of pain and pleasure. Ears, noses, lips, and eyebrows are tired. Body piercing moves south; nipples, bellies and general genital areas are the new frontier.

Nipples are the most common. Yeah, it's a bit more painful than ears, about as painful as noses, but if it's done right and quickly, you won't feel much. The right way is with a needle, then a surgical steel hoop deep enough so that it won't grow out.

Both women and men have a myriad of erotic piercing options for the new frontier. Foreskins, outer and inner labia, shafts, scrotums, clitorises, you name it, they'll pierce it. Who are they? We can't name names. The legality of this phenomenon is questionable, hence the underground mystique. Start your search in progressive boutiques for the sexually marginalized, leather bars, and providers of other corporal enhancements. (No, not the booth on the rez-de-chaussée at Eatons). If you're interested keep your eyes open, especially in dark places.

One more hint (a big one): look for tattoos. People with tattoos appreciate body manipulation, can deal with pain/get into pain, and are the link between modern repressed humans and free expressive primitives. Tattooing will never be for everyone, thus never trendy, but it is a tad bit more accessible (as close as Ontario — east of Papineau). Artistic tattooing is in. Stupid machismo is out. Deal with it.



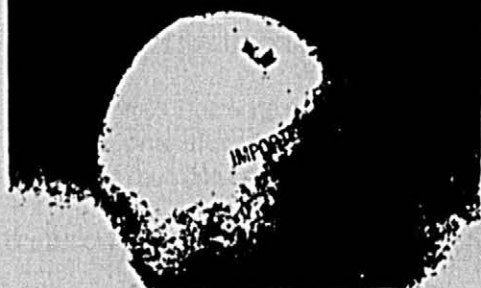
PLUS PETIT QUE PETIT

THE MONTRÉAL small press scene could be described as porous — a combination of open possibilities and yawning air pockets. The two spliced halves converge in the steady business of translation which, if you want to call yourself a writer in this town, may be what you end up doing.

Black Rose Books located at 3981 St. Laurent, telephone 844-4076, takes political and social views not held in wide circulation and turns them into lower circulation books.

The small literary houses are rumoured to be kindly though strapped for cash. Complete address listings are available from the provincial writer's union, Les écrivains Québécois, at 1030 Cherrier, bureau 510 Montréal H2L 1H9, telephone: 526-6653, or peruse the thin book section on the west wall of The Word. On campus, tip toe or someone will show you *The Pillar*. Instead, try *Matrix*, a local literary magazine available in the MacLennan library.

IT'S ALSO
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HELTER SHELTER

MOST MONTRÉALERS RENT their homes. But on some incomes, rent is too high a price to pay. Thousands end up living on the streets. Twenty per cent pay more than half of their incomes to landlords at the expense of necessities, like food. Others have managed to 'squat', or occupy property without the consent of the landlord.

Squatters have no rights in Canada. Unlike countries like England and Germany, property laws in Canada contain no loopholes permitting the homeless to gain right of access to vacant and abandoned housing. If property is unoccupied, why not use it?



FRAPRU is a provincial tenants' rights association based in Montréal. Using direct action, research, as well as lobbying tactics, the group confronts the Québec and municipal governments on such issues as low-income housing, zoning, and ownership. They also monitor housing conditions for low-income groups in the province. In essence, FRAPRU questions the current regulation and use of private property in our society, where every year hundreds of homeless die, and thousands of others suffer for want of adequate housing.

FRAPRU — le Front Rassemblement d'Associations Populaires pour le Réaménagement Urbain — is located at the Union Française, 429 Viger East.

RURAL DEBRIS

IRONICALLY IT TAKES the protest of distant cities before anti-plunder rural research makes it into the academies. Quite prepared to chop the legs, the arms, and the head from rural life, urbanites said "Stop, let the torso live!" Somewhere around the same time the ozone hole broke over Toronto.

The Ecological Agriculture Project, located in the Barton building of Macdonald College, is among the more practical extensions of popular concern. The centre focuses on research into environmentally accountable food production including alternative energy technology, low input agriculture, soil ecology and institutional change. McGill students can use the centre's resources as well as the general library at Macdonald College. The college is located in Ste. Anne de Bellevue, 32 km west of Montréal. Catch the métro to Lionel Groulx and take the 211 bus just past the water tank on the right hand side.

Rural rehabilitation may be a distant star, but in the interim, try shopping at Montréal's four Farmers' Markets to avoid the small red tomato-turds of industrial produce, and at the same time avoid putting money into the pockets of McGill Governors who own most grocery chains. The two best markets are Jean Talon, just north of the metro station of the same name, and Atwater, slightly south of the Lionel Groulx metro exit.

BELLY BUSTING

MAYBE YOU'RE FROM OUT OF TOWN, you've always picked up a burger or a sandwich when you're hungry, or maybe ordered a pizza. *Not here, baby.* Look, the only chow worth downing is located Plateau-wards, in the land of the men with black coats, second-generation immigrants and kinda dull rep cinema.

Memorize these words: Avenue du Parc; bus 80; bagels; souvlaki. Then rub your belly and run.

Montréal's bagel 'factories', located on Saint-Viateur between Parc and Jeanne-Mance and on Fairmont between Saint-Urbain and Esplanade, offer a product matched nowhere on Earth. We mean it. They come out of these big impressive ovens, and it's like they've been to heaven and back. People come miles on Sunday mornings to pick up enough bagels for the week (a good reason not to go Sundays — lines around the block), and savvy visitors take home bags and bags to stock their freezers.

This is what you do with a bagel: you buy it (they're real cheap), hot if at all possible (ask), and maybe it's cinnamon or some other exotic variety from Fairmont, or maybe it's a sturdy old 'white' (sesame seed) or 'black' (poppy) from Saint-Viateur. Then you put on butter. Or *Astro cream cheese with chives*. Or you don't. And then you eat it. Repeat as necessary, usually quite a bit.

Now, souvlaki. Souvlaki pita is a Greek sandwich with hot meat (or cool feta cheese), tzatziki sauce, onions, tomatoes and a mess. It is far superior to the hamburger. And it's cheap too.

Daily staff is bitterly divided on where the best souvlaki joint is, but it's down to either Arachova, across from Saint-Viateur Bagel, or the place with all the hanging plants on the corner of Parc and Saint-Joseph, Le Coin Grec, whose chicken souvlaki's amazing.

Souvlaki is the culinary glory of Montréal. It's the national anthem. It goes with a Pepsi, some round McCain fries, and *baclava* for desert. An added bonus is that most bagel and souvlaki joints are open until at least 4h, if not 24 hours.

BASHING BACK

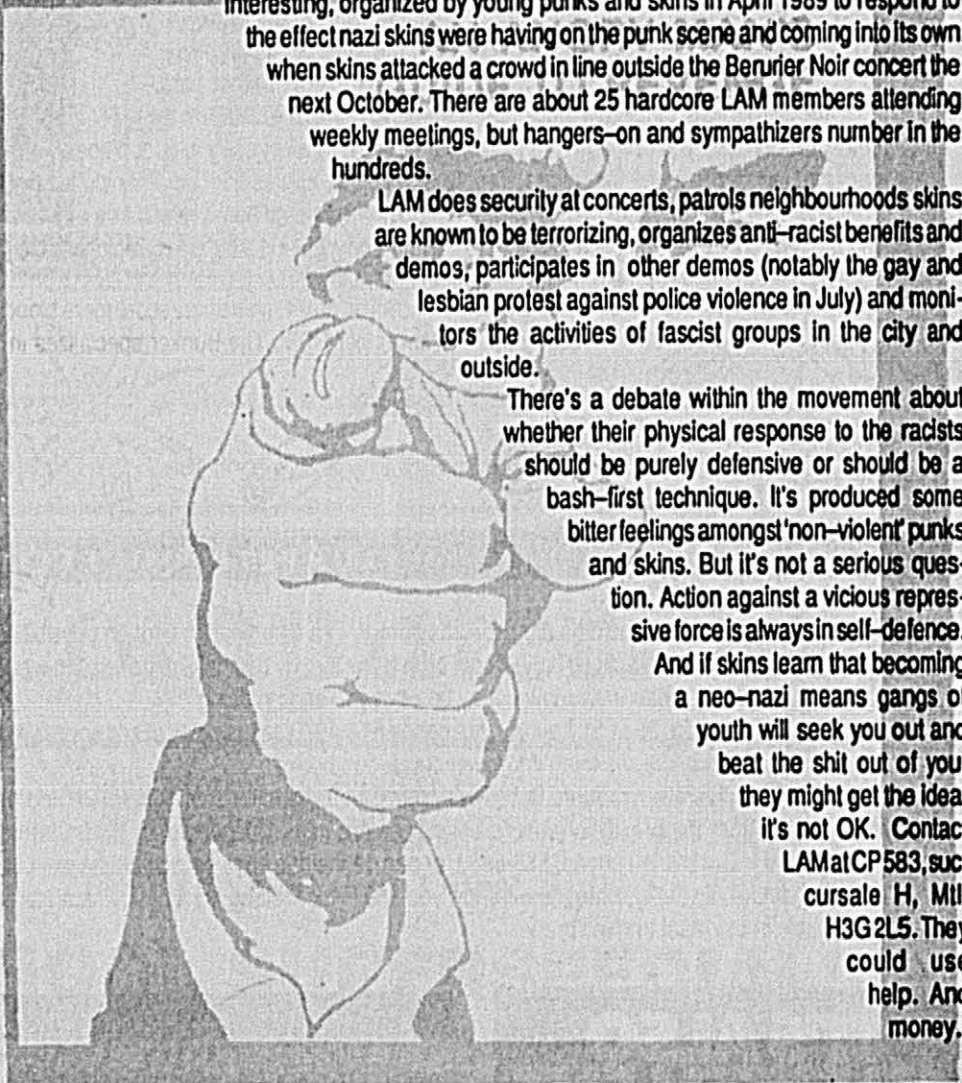
NAZI SKINHEAD VIOLENCE is on the upswing. Particularly in Montréal. Researchers at the Ligue des Droits et Libertés (1825 Champlain, 527-8551) estimate there are at least fifty racist skinheads working together in an organized way to bash Blacks, gays, immigrants, Jews and anybody else that rubs their shiny pates the wrong way. And these goons are connected to hundreds of others and a network of older neo-Nazis across North America and in Britain and France. They're mostly young, stupid and vicious. They've been responsible for a lot of serious attacks on people in this city, as well as graveyard desecrations and harassment. And you can't reason with them.

The appropriate method is bashing back, letting them know they can't get away with intimidation. And that's what LAM — Ligue Anti-fasciste Mondiale — and SHARP (Skinheads Against Racial Prejudice) are doing. LAM is especially interesting, organized by young punks and skins in April 1989 to respond to the effect nazi skins were having on the punk scene and coming into its own when skins attacked a crowd in line outside the Berurier Noir concert the next October. There are about 25 hardcore LAM members attending weekly meetings, but hangers-on and sympathizers number in the hundreds.

LAM does security at concerts, patrols neighbourhoods skins are known to be terrorizing, organizes anti-racist benefits and demos, participates in other demos (notably the gay and lesbian protest against police violence in July) and monitors the activities of fascist groups in the city and outside.

There's a debate within the movement about whether their physical response to the racists should be purely defensive or should be a bash-first technique. It's produced some bitter feelings amongst 'non-violent' punks and skins. But it's not a serious question. Action against a vicious repressive force is always in self-defence.

And if skins learn that becoming a neo-nazi means gangs of youth will seek you out and beat the shit out of you, they might get the idea: it's not OK. Contact LAM at CP 583, succursale H, Mtl. H3G 2L5. They could use help. And money.



STUDENT AID

APPLY to your province before applying to McGill. This is the first thing you'll be told if you wish to dip into the massive, yes—massive, booty of McGill Student Aid. The rumours pass between students of quick fix emergency student loans, hearty bursaries, and non-emergency funds and it's all true. Take a loaded alumni, big corporate donations, dozens of dead Friends of McGill and add it to a student population which...shall we say, misunderstands the value of cash, and you've got a gaping pit of untapped possibilities.

Most scholarships are automatic though some require special application procedures. Loans and bursaries depend on the applicant's demonstration of need which usually means a thorough budget but could perhaps be expanded theatrically to demonstrate deeper hells of need. If you're nervous about the potential humiliation, don't be. The Director, Judy Stymest, is a sharp, proper-thinking person with a very open mind, perhaps the only such being with a desk at McGill. However, stories have surfaced which are unpleasant (ie., "Why didn't you just stay home and go to Memorial?").

The office is located in the Powell Student Services Building, 3637 Peel, telephone 398-6008. The office usually has provincial application forms and guidelines.

FOR THOSE OF YOU whose sexuality is often best expressed in the wilderness, there are a few things to take note of in Montréal's wilderness. Cops and gay bashers are two forces to be reckoned with. In all cruising areas, police patrolling and arrests are on the rise. Bashers, needless to say, continue to make their presence known. In order not to aid in their struggle to "clean-up" Montréal's more active parks, we aren't gonna tell you where to go for some push-push in the bush, cuz we don't know who *you* is. If you're in touch with the bar scene you'll have already discovered one venue for outdoor sex.

Coincidentally, the places, the green spaces, where hot, physically active people go to work out during the day, are also the spots where hot sexually active people go to work *it*, at night. Many green spaces are patrolled by uniformed cops in cars or on horseback. At one of the busiest, and funnest areas, lycra-clad plain-clothes cops try

and pass for cyclists. Just short of entrapment, these indiscreet hunks will approach you, taunt you and eventually tell you you're under arrest for being in the park after midnight, or maybe for 'loitering'.

There is one neighbourhood downtown, a vestige of a past gay village which still attracts the sexually adventurous. Beware of cops who have

known about this last outpost for years. Because of complaints by the yuppie pigs living there, arrests and fines (up to \$1500) are high. Yes its true folks, sad but true, the morally righteous individuals in this town are making it harder and harder for you: chopping down trees, clipping bushes, cutting grass and installing obtrusive lightposts, all to deter you from enjoying your sexuality in the pivity of your own bush (or alley).

At all of these spaces pick-up-and-go cruising is an option, either on foot or in a car, if cops are feared.



ELECTRIC BUTTOCKS

THOUGH OFTEN DISPARAGED and taken for granted by long-time patrons, les Foulounes Electriques delivers on its promises. It's a bar that's been delivering reasonably priced beer, a happening scene and the cutting edge in music for many years. The atmosphere, classic black with the occasional slash of splattered colour, is in the venerable underground tradition, and it really isn't a put-on. The place is as close to the real thing as it's possible to get in 1990 (perhaps that isn't very close).

A list of the bands that have headlined at Foulounes through the years — the Bulthole Surfers, Sonic Youth, Ice-T, Nick Cave, the Wedding Present, Nine Inch Nails, Condition, Deja Voodoo, and on and on — would read like a history of the greatest (and not-so-greatest) in the past decade of 'alternative' music, and they're still doing it. They hold an anti-jazz fest at the time of the big one every year, this year made up mostly of free shows. They've done political benefits, shock art festivals, plays, dance nights, free shows and all-age shows. They invented Peinture en direct, a weekly night of improvised painting. And their bouncers, diesel engine-sized greaseballs, will leave you alone unless you're doing something *really* out of hand.

Since last year, Foulounes has added an outdoor terrasse, an okay art gallery, and (how irritating) a mini-golf course. They've also expanded the place, so it's possible now to opt out of the slamming pit if you feel like it. Pitchers are still pretty cheap, and the neighbourhood's still pretty grundgy (the great creeping mall ain't gotten to it yet.) Go.

Foulounes, 87 Ste-Catherine E., 845-5484.

BUNKERS ON OTHER FRONTS may score more blood, but this St-Laurent music store clocks the max in brain-fissures-per-RPM. The Bunker specializes in post-humanity death music ranging from the melodic screech all the way down to the anvil stripped bare. Industrial anti-culture is on full display: black and grey brick interior, decorated with hanging scrap metal, jutting whirliwhatevers and tortured psycho-angst junk art. Big nazi genetic experiment dogs purr in the hall. Tattoos and safety pins are *de rigueur*.

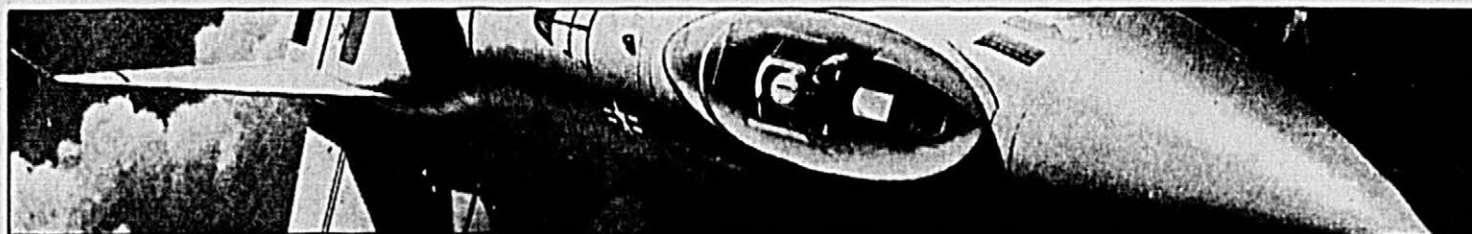


BEHIND THE GREEN DOOR

And the selection? A rack of videos ranging from S.F. cult artists the Residents to Throbbing Gristle, the band where the teen idol and rumoured next New Kid Genesis P. Dinklage got his humble start. Cassettes jammed into metal spiral holders from anonymous Montréal and European noise devotees — could the guy behind the counter be 'Clitorock Ghost Architectonals VI'? Should you get his autograph?

And tons of records, tapes, CDs, hell, eight-tracks if you want em, all with a bad attitude, new and used and in-between, from the Beatnigs to Einstürzende Neubauten to the Hafler Trio, and on and on. Pricy, yeah, but rare. The sound of civilization collapsing, and instructions on how to give it a push.

It doesn't take a Pink Floyd concert in Berlin to uncover this bunker, located at 3534 St. Laurent. It's identifiable by its big wooden door, inscribed with a modest little legend in gothic black and green lettering. Open Thursday and Friday evenings 18h-21h and Saturday afternoon 12h-18h, and other times at whim. An obvious labour of love in the age of the plague.





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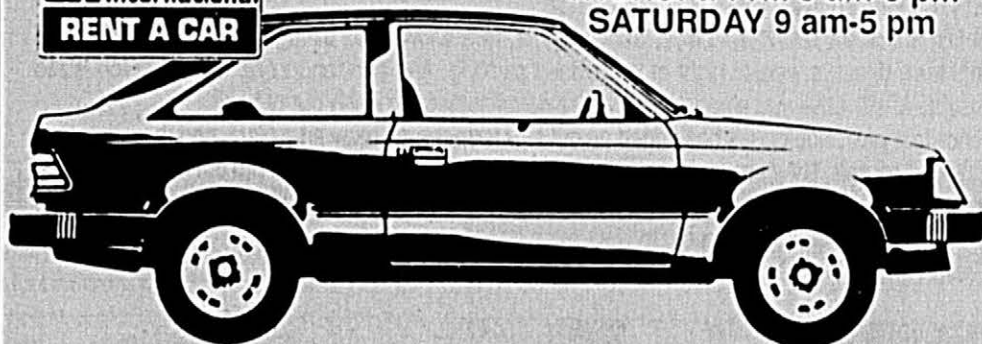
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WELFARE, KNOWN AS 'income security' under the new reform (Bill 37), is available to students only if they are single parents, and for only four semesters of either CEGEP or university. But it is better than student loans.

To apply, bring a copy of a letter of academic acceptance to your welfare office, and declare yourself 'ready to participate' in a Work Incentive measure. Ask your agent for the form the school must sign to prove you are registered in full-time studies. Be aware that some schools will be reluctant to claim you are registered before you've paid your fees.

Return the form to your agent. You'll be placed on the 'participant' scale, the highest scale in the Work Incentive Program. *Warning: If for any reason you decide to leave the program, you will automatically be placed on the lowest pay scale for six months.*

Welfare pays for daycare, but for a private sitter you will only receive \$50 per week. Since you are eligible for 'garderies', it is better to apply for a daycare grant. A list of garderies is available at Montréal CLSCs.

Course books are covered, but you are reimbursed only after the purchase. Your agent will want to see your bundle of receipts and your official course outline to prove they are legitimate purchases. And your agent will, of course, ask to see all transcripts to prove you are passing your courses.

You are eligible for over 200 *Special Needs Benefits* after you have been collecting welfare for 6 months. But your agent is under no legal obligation to inform you of your rights to such benefits. Contact a local community organisation for more information: *Coalition for the Rights of Welfare Recipients* (866-9941); *Project Genesis* (738-2036); *St. Columba House* (932-4623); *Head & Hands* (481-0277); *"Voice of the Poor"* radio program, CKUT-FM, Wed. 19h30.

FACTS ON FICTIONS



ANGLO MONTRÉAL's finest literary bookstore. Owner Bill Dodge has stocked the shelves with the best in international fiction and poetry, and added an unusually good selection of literary travel books and hip cultural theory. There's a smattering of small press works, including quirky palm-sized art books from San Francisco and a large collection of wing-nut theory from New York's Semiotexte group. But the selection of local small press work could be improved, and the store is about the size of a walk-in closet. Plus you pay for the quality. Still, a charming oasis for Sunday afternoon browsing.

Ficciones: 111 Duluth W., corner Saint-Urbain. (514) 844-3100.

THE FUZZ

HOMOPHOBES HAVE BEEN popping up all over the continent since STH (Straight to Hell) was founded by Boyd Macdonald in the early seventies. Montréal's overdue contribution to mimeographed sexuality is Fuzzbox. Like its sister publications *Homocore* (SF), *J.D.s* (TO), *Pansybeat* and *My Comrade/Sister!* (NYC), Fuzzbox explores the fringes of sexuality. It is stronger than its counterparts in design, laserprinted pages and cleanly reproduced collages on Ecstatic backgrounds.



The zine features interviews with Macdonald and Michèle DeVillie, tips on anti-fascist organizing, and more graphic human sexuality. Sprinkled with fake bar ads, Fuzzbox offers a Montréal we wish we had and suggests a community of sexual beings engaged in pleasure revolt. Private parties thrown by editors make the printed attitude a graspable reality. Look for them.

I'm not just a human being. I'm a piece of meat.

LEGAL AID, QPIRG, CKUT and the *Daily* are McGill's autonomous student groups. They are non-profit organizations, run by students. They depend largely on the skills and resources of the student body.

Autonomous student groups are self-structured, self-governing bodies, (they define their own agendas, as opposed to groups which are funded and monitored by Students' Society). At McGill, if a group is autonomous, it means the student body has agreed to fund it, and it, in turn, is directly accountable to the student body.

Take advantage of what's yours. The Legal Aid clinic has offices in the basement of the union building. These are meticulously staffed by law students who will give you legal information when you need it... free of charge.

QPIRG is the Québec Public Interest Research Group, a non-partisan organization that promotes research, education and action to achieve positive social change in Québec through student and community empowerment. QPIRG is currently working on housing issues, waste management, and an exposé of how City Hall *really* works. Drop by their office in the Eaton building, Room 505.

CKUT 90.3 FM and the *Daily* are McGill's student media. Check them out. Get hands-on experience in broadcasting and the press. You have to join to have a say. Both offices are in the basement of the Union Building.

There are other student groups on campus that don't fall under the description of autonomous government or Students' Society government. For example, the McGill Coalition Against the Privatization of Education (CAPE). Groups like CAPE are especially in need of support, as they have nothing to fall back on. Look out for notices of CAPE meetings and others like it, in the fall.

THE *DAILY* STAFF GOT TOGETHER around a cracklin' campfire, roasted up some weiners and told a few local horror stories. We brought up some personal demons. And then we brought up some common demons. And then we got scared. We thought we ought to warn you. Our philosophy has always been, Share the Terror. So here they are: The Official *Daily* Top 20 Scary Montréal People.

- Lise Payette (racist? hey, she just don't want 'em around!)
- Nick Auf Der Maur (Crescent St. ain't big enough for the 5 of him)
- Pierre Peladeau (c.v.: publisher, money mogul & noted anti-Semite)
- William Johnson (proving you can be a *professional* anglo bigot)
- Judge Dionne (did I say violated? sorry, I meant *annihilated*)
- Michel Palascio (out of the gags of babes...?)
- Jacques Cimon (new on the scene, Johnson's evil franco-twin)
- Nicole Brossard (sep/a/rate, l/rate, second/rate...)
- John Gardiner (houses? you don't need no stinkin' houses!)
- Mr. Blue (campus security? or Aryan Nation McGill?)
- Claude Ryan ("salop! le peuple aura ta peau!")
- Jack Todd (now, when I was a political activist, lemme tell ya...)
- the entire MUC police force (especially Mr. Gossett)
- Jerry Jerry and/or Ray Condo (never in the same room at the same time)
- Samuel Bronfman, and all the little Bronfmans (except Phyllis. Maybe.)
- McGill BoG, especially Jean de Grandpré (gotta reach out & touch him)
- Jacques Chagnon ("no, no, the phone's plugged in, honest it is!")
- the Molson family ('cuz they're not just rich, they're *stupid*)
- Albert Nerenberg (no, sorry, he's really only a danger to himself)
- _____ (fill in your choice here)

POP music is easy to come by. It's fun, but it's everywhere, and too much candy can make you sick. Most record stores, even the good ones (and Montréal has many — Dutchy's on St-Laurent, Cheap Thrills on Melcalfe and on Bishop, Le Va-et-Vient on Mont Royal, Bunker on St-Laurent (described elsewhere) and the exquisite new music boutique L'Oblique at 4333 rue Rivard), don't offer many other genres. Or if they do, it's at prices that help send you fleeing back to the bubble-gum rack. But there is salvation, in the form of the Montréal library system.

Now, most Montréal libraries suck. The university libraries are far superior for books and journals (and be sure to try Concordia, UQAM and U de M libraries when you're researching — they have different strengths than McGill's). But there is a magic building at 880 Roy East (corner of St-Hubert) that redeems the whole system. It houses a miracle called Phonothèque, which boasts a massive collection of classical, jazz, blues, spoken word and international records and tapes, and they're yours for the borrowing.

All you gotta do is go in at a time when they're open, which isn't as much as it should be, so call 872-2860 first. Then show them some ID with an address (bring a phone or Hydro bill, if you don't have ID) and fill out a little card. This entitles you to borrow one record or tape immediately. Thereafter, they'll make up a library card for you, which grants you the right to take out three items per visit. Your only problem will be selection, especially in the comprehensive, well-curated jazz section.

The newest and hippest stuff is on tape, which requires shuffling through little index cards. But there's plenty on vinyl, too — old Folkways international field recordings, Lightnin' Hopkins, Harry Partch, Cecil Taylor, nearly everything Glen Gould ever recorded... And we hear murmurs that some people take their finds home, copy them onto cassette and thus amass amazing music collections; of course this is illegal and we would never do such a thing.

DANGER SIGNALS

You know how, every once in a while, something *looks* okay, but turns out to be sheer hell? You know, like grade school? Or teenage romance? Well, McGill and Montréal are fraught with similar traps (if they're not in fact such traps in and of themselves). We've all fallen into a few of them. Some are bad phases. Some are bad tendencies. Some are just plain bad news. Below, a big flashing 'caution' sign — *Scams to watch out for.*

- Hydro-Québec (it's just a front, babies)
- McGill Film Society (you seen one schedule, you seen 'em all)
- FRAPPE (power for *all* women? oh, no, just for *us*!)
- materials/lab fees (qu'est-ce qu'on dit au dégel?)
- fee deadlines (hey, sorry it's late, I... um, fifty bucks? uh...)
- the Revolutionary Workers' League, Groupe Action Socialiste, the Marxist-Leninists, the International Socialists... (sure, they're sweet, but they're wasting their lives)
- sleeping with *Daily* editors (especially if you're also a *Daily* editor)
- ANVA (non-violent and macho, two great tastes...)
- CHOM (by request)
- hazardous wastes on campus (MacIntyre Medical Building/ Toxin Dump)
- PGSS 'elections' (ahem)
- St-Jean Baptiste (the revolution will last all weekend, then we'll go back to work)
- the Liberal-PQ constitutional commission ('all sectors of society.' ha.)
- the McGill Planning and Priorities report ('Once you all have your computers, the Arts faculty will be taken out and shot.')
- the *Daily*
- reality

SUBSTANCE ABUSE: DO'S & DON'TS

DRUG	EFFECTS	LEGAL EFFECTS	ADDICTION	Ed's NOTES
ALCOHOL	Induces relaxation (sedation) and sometimes euphoria, but impairs judgement, reaction time, and coordination; depresses respiratory system and may cause black-outs in large quantities. Hangovers are caused not by the alcohol but by other distillate compounds. Lay off aspirin, taken with alcohol it ruptures the stomach lining causing internal bleeding.	Legal, but don't drive.	Physical: Highly Addictive	B+
AMPHETAMINES	Alertness to the point of insomnia, reducing appetite and fatigue. Long term effects of restlessness, irritability, weight loss, paranoia and mental disorientation.	Without a proper prescription, sale or possession is illegal and carries moderate penalties. Illicit manufacture can carry a severe penalty.	Physical: Low risk	SUDAFED, WHEEL
BARBITUATES	Drowsiness, relaxation, loss of emotional control and sleep, but sleep of a different sort, dream activity is markedly curtailed. In long term can have profound mental effects and leave you feeling perpetually tired.	Same as amphetamines.	Both: Highly Addictive	D
CAFFEINE	As dosage increases and it almost always does, caffeine may cause insomnia, irritability, dizziness, headaches, and indigestion. Wears off within two or three hours.	Ha.	Both: Moderately Addictive	A, no B+ ("I love it, I use it, but my shit's the worst.")
CANNABIS (Marijuana, Hash)	Main ingredient, THC, creates euphoria, increased appetite or munchies, alteration of time perception, impaired judgement. Some say may cause emotional imbalance and loss of motivation in the long term.	Possession for personal use usually carries a fine, but rarely a prison term. Possession of large amounts with intent to traffic vary considerably from fines to stiff prison sentences. Currently at the U.S. border possession of any amount will result in vehicle confiscation and criminal prosecution.	Physical: No Mental: Moderately Addictive	B and rising
COCAINE	Central nervous system stimulant and local anaesthetic causes increased alertness, reduction of fatigue, loss of appetite, insomnia, euphoria, and increased blood pressure and pulse rate. Long term effects include possible toxic psychosis, damaged nasal septum, and serious money loss.	Unauthorized sale, possession and manufacture is illegal and carries severe penalties. Possession for personal use usually results in a fine, with jail terms becoming less common.	Both: Highly Addictive	C, D if you don't clean the exactos and the light table
NICOTINE	Mild central nervous system stimulant increases pulse rate and causes mild rushes and smoker's hack. Keep it up and you could get cancer or heart disease.	Ha.	Physical: ? Mental: Very	A+ for effort
ACID AND SHROOMS	Very wildly depending on the stuff, the dosage, the user, and the setting. Generally include mild hallucinations, increased sensory awareness, feelings of powerlessness and anxiety, disorientation, impaired coordination, ego disruption, communication difficulties, and sometimes consciousness expansion. With time may intensify an existing psychosis and lead to terrifying memories.	The use, possession, sale and manufacture of psychedelics is illegal and carries fairly severe penalties. Possession with intent to traffic, importation, or manufacture almost always result in a jail term.	Physical: No Mental: Minimal	"I'll buy all the acid you have in your fridge." "No one's ever been this happy before."
ECSTASY	The love drug, makes user chatty, sociable and warm all over. Hallucinations with large dosages. Physiological effects are largely unknown though several hard core users have died recently. May cause spine trouble.	?	?	Aside from price, availability and the possibility of an early death, an A-.
OPIATES (Heroin, Smack)	The endorphin connection: euphoria, sedation, relief of pain, impaired intellectual functioning, and coordination. Long term effects include constipation, loss of weight and appetite, temporary impotence.	Possession and use (unprescribed) carries severe penalties such as imprisonment, with severe sentencing for possession with intent to sell.	Both: Highly Addictive	D if it's intentional, B if it's an accident.
GLUE	Headaches, confusion, depression, loss of appetite, nausea and in large doses coma and death.	Ha.	Don't ask me!	G, for all ages
CRACK	Takes effect quickly causing a euphoric rush lasting about ten minutes.	Severe	Mental: Very, very High	no comment



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